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THE
PERSIAN MANUAL,
A POCKET COMPANION

INTENDED TO

LITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH
DIRECT AND COMPARING WITH ACCURACY IN THE MOST
BRACEFUL OF ALL THE LANGUAGE STOCKS IN
THE EAST

ART I—A CONCISE GRAMMAR OF THE
LANGUAGE,

*A Zoroastrian on its more prominent peculiarities together with
a Selection of Useful Phrases, Disputes & a List for
the Latin & Persian.*

ART II—A VOCABULARY OF USEFUL
WORDS

ENGLISH AND PERSIAN

OWING AT THE SAME TIME THE DIFFERENCE OF IDIOM
BETWEEN THE TWO LANGUAGES.

BY

CAPTAIN H. WILDFORCE CLARKE,
Royal Engineers

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TO

My Uncle, J. M. C.,

WHO ENCOURAGED ME IN

BOYHOOD YOUTH, AND MANHOOD

THIS WORK IS WITH AFFECTION

INSCRIBED.

PREFACE BY THE AUTHOR.

This work is divided into Two Parts —

Part I. Section 1. The Grammar

“ 2. Progressive Lessons and Exercises.

“ 3. Miscellaneous Dialogues and Exercises.

Part II. Vocabulary

2 Sections 2 and 3 of Part I and the whole of Part II are entirely original.

The Grammar is in part, compiled from the Persian Grammars by—

Dr Tummelen, LL.D. 1810

Mirza Muhammad Ibrahim Shirazi 1811

Mr A. H. Bleeker 1837

Dr D. Forbes, LL.D., 1852.

Its arrangement is entirely new; much original matter has been introduced and the whole rendered as concisely as possible

The Exercises and Sentences (English to be turned

into Persian) have been taken from Dr. Forbes' Manual of Hindūstānī. It was considered that these exercises and sentences were possibly as good and as well arranged as any others which could be devised, while, by adopting them for this work, the student would have the advantage of being able to compare the Hindūstānī with the Persian idiom. The great success which Dr. Forbes' Manual of Hindūstānī has obtained was a further inducement to adopt the same plan

3 The aim throughout this work has been to gather under each sentence as many useful idioms, expressions and synonyms as possible. That portion of a sentence which may be represented by other equivalent expressions is enclosed in brackets, and the equivalent expressions—also placed within brackets and separated by semi-colons—are put at the end of the sentence. Thus, on page 126 of the Vocabulary, against the word “robbed,” it is to be understood that the expressions “duzd burda,” “dast-burd-i-duzd gardīda,” “ba sīrkat rafta,” “duzdīda shuda,” may each be substituted for the expression “ba duzdī rafta,” in the sentence.

This plan of rendering the sentences will, it is believed, give great aid to the student in mastering the language. He will see at a glance the several

ays in which a sentence may be rendered, will deserve the force of words, and will be able to compare idiom with idiom.*

4 It has been customary to regard Persian as a language easy of attainment; this is far from being the case. A certain degree of proficiency may easily be reached but to obtain a thorough knowledge of the language is exceedingly difficult, owing to—

(a) The vast number of words (said to be 80 000) in the language

(b) The ambiguous expressions in which a Persian delights

(c) The want of translations †

(d) Want of properly qualified teachers.‡

That there are defects in this work is most readily allowed, yet all that care and labour could do to prevent error has been given to the task. The critic will remember that this is the first attempt ever

* In his Hindūstānī Manual Dr Forbes rendered the English sentence in one way only. For Hindūstānī this may be sufficient; but a rich language such as the Persian, requires more generous handling.

† The only Persian books translated into English are—the Gulistan, the Anwār-i-Suhaili and the Shāh Nāmah.

‡ This is a most serious difficulty as regards Persian and Arabic.

(c) "The Conversation Manual" by Captain G Plunkett R.E.

This is a book printed in London containing 670 sentences and a bare list of 1300 words, which are rendered in Hindū t̃h̃l, Pushtu and Persian. Roman character only is used. It is a small book and necessarily covers but a small extent of each of the three languages. It may be obtained from Messrs. Richardson and Co., Cornhill, London, for 6 rs.

The three books briefly described labour under one defect, which is, that each sentence is rendered in one way only. The student is not afforded the opportunity of contrasting idiom with idiom word with word nor of exercising his powers of observation.

The Persian Manual now offered to the public contains —

In Section 2, Part I,	550 sentences
3 Part I	313 "
In Vocabulary, Part II.,	1969 "
	<hr/>
Total number of sentences,	<u>2857</u>

This number 2857 represents the actual number of English sentences rendered into Persian, but almost every sentence is expressed in several ways. The actual number of Persian sentences probably amounts, *at least*, to $2857 \times 3 = 8571$, all *methodically* arranged.

A bald list of words is of little use, the student requires to know how to use them * It is hoped that a study of this Manual may save the student much unnecessary drudgery with a native teacher, and that the tables of Persian weights and measures, the digest of regulations regarding examinations in Persian and Arabic, and the lists of Persian and Arabic books may prove useful

6 I here beg to record the service which I have received, in correcting the proof-sheets of this work, and generally in bringing it out, from—

(a) Maulawi Allāh Baksh, who passed twenty-five years of his life in Persia, acted as Arabic interpreter during the Abyssinian campaign, and is now Instructor in Persian in the High School of Karachi, in East India

(b) Shaikh Muhammad Sādik, Hājīu-l-haramain, a native of Tahrān, who served me in the Abyssinian campaign, and followed my fortunes at divers seasons in India.†

I mention the names of these men not only because they deserve to be named, but also as a *guarantee*

* This is especially the case with regard to Arabic words used in Persian

† "Hājīu-l-haramain" is the *title* of a Musulmān who has made a pilgrimage to Makkah and Madīna

1
ranſes that the Persian renderings of the ſentences
are idiomatic as well as grammatical.

7 The ſtudent's attention is drawn to the excel-
lent manner in which the Work has been got up by
the Publishers. I freely acknowledge the great
obligation under which I reſt for the care and trouble
which they have exerciſed.

H WILBERFORCE CLARKE

CAPTAIN, R.E.

Karachi May 1877

The following Table gives a list of Exercises in this Manual, which will be found rendered in Persian in Forbes' "Persian Grammar" The other exercises have been taken from the "Gulistan" and "Arabian Nights' Entertainment"

No of Exercise in this Manual	Forbes' Persian Grammar	
	Page	No of Story
24	1	5
27	3	14
28	8	30
29	6	22
37	12	50
38	6	23
39	11	39
c 43	12	41
44 c	13	43
45	10	35
46	11	37
47	14	46
48	10	36
c 49	17	51
50	25	66
51	26	67
52	19	55

THE PERSI-ARABIC ALPHABET

1	2	3	4	5			6			
				COMBINED FORM			EXEMPLIFICATIONS			
NAME	DITCHED FORM	POWER		Final	Medial	Initial	Final ع	Medial	Initial	
الف <i>alif</i>	ا	a, etc	ا	ا	ا	ا	وا	حا	بار	اب
بي <i>be</i>	ب	b	ب	ب	ب	ب	باب	شب	صَر	بَر
پی <i>pe</i>	پ	p	پ	پ	پ	پ	آپ	چپ	سِپَر	پَر
تی <i>te</i>	ت	t	ت	ت	ت	ت	یوت	دست	سَر	تَب
ٹی <i>se</i>	ٹ	s	ٹ	ٹ	ٹ	ٹ	روٹ	حٹ	شَر	تَوَر
جیم <i>jim</i>	ح	j	ح	ح	ح	ح	کاج	کح	شَحَر	حَر
چی <i>che</i>	چ	ch	چ	چ	چ	چ	کُوج	هیچ	بَچَه	چَب
هی <i>he</i>	ح	h	ح	ح	ح	ح	روح	مَح	تَحَر	حَر
هی <i>hhe</i>	ح	<u>hh</u>	ح	ح	ح	ح	شاح	مَح	یَحْم	حَر
دال <i>dāl</i>	د	d	د	د	د	د	حاد	صد	وَدَا	دَر
دال <i>zāl</i>	د	z	د	د	د	د	ناذ	کاغذ	بَذَر	دَم
ری <i>re</i>	ر	r	ر	ر	ر	ر	مار	مَر	مَرَد	رَم
زی <i>ze</i>	ر	z	ر	ر	ر	ر	زار	تَر	بَرَم	رَر
زہ <i>zhe</i>	ز	zh	ز	ز	ز	ز	کاز	پاؤز	عَزَب	زَرَب
سین <i>sin</i>	س	s	س	س	س	س	باس	سَس	مَسَق	سَر
شین <i>shin</i>	ش	sh	ش	ش	ش	ش	باش	پَش	نَشَد	شُد

[illegible]

2 It will be observed that ا, د, ذ, ر, ز, و, do not alter in shape, whether *initial*, *medial*, or *final*, neither do they unite with the letter following to the left. The letters ط, ب, do not alter, but they always unite with the letter following to the left. The eight letters peculiar to Arabic are—ث, ح, ص, ط, ب, ع, و. They appear only in words purely, or originally, Arabic. The four letters peculiar to Persian are گ, ز, چ, پ.

PRONUNCIATION OF THE LETTERS

3 ت *t* The sound of this letter is softer and more dental than that of the English *t*, it is identical with the Sanskrit त

ث *s* is sounded by the Arabs like *th* in the words *thick*, *thin*, by the Persians as *s* in the words *sick*, *sin*

چ *ch* has the sound of *ch* in the word *church*

ح *h* is a strong aspirate like *h* in the word *haul*, it is uttered by compressing the lower muscles of the throat

ک *kh* has a sound like *ch* in the word *loch*, as pronounced by a Scotchman

د *d* is more dental than the English *d*

ذ *z* is sounded by the Arabs like *th* in the words *thy*, *thine*, by the Persians as *z* in *zeal*.

ر *r* is sounded as *r* in the French word *parlon*.
 ر *rh* is pronounced like *j* in the French word *jour* ;
 or as *in* in the word *a ure*

س *sh* is sounded as *in shun, shine*
 س *s* has a stronger and more buzzing sound than
 our *s*

ص *z* is pronounced by the Arabs as a hard *d* or
dt by the Persians as *z*

ط *t* and *in Persian* are sounded like *ت t*, and
 ث *th*

ع *gh* is like the letter *r* as pronounced by a
 Scotchman.

ق *k* resembles the letter *c* in *cup calm*
 ک *k* is sounded like *k* in *king kalendar*
 گ *g* is sounded like *g* in *go, give* never as *g* in
gem gentle

ل *l* is sounded like *l* in *law* When *alif* is com-
 bined with it, the two take the form of *آ* or *أ*

ن *n* at the beginning of a word or syllable is
 sounded like *n* at the end of a word or syllable, if
 preceded by a long vowel, it has a soft nasal sound
 like that of *n* in the French word *garçon*. When
 followed by the labials ب *b* پ *p*, ف *f*, it assumes
 the sound of *m*, as in the word گنبد, *gumbad*, not
gunbad

ه *h* is an aspirate like *h* in *heart, hand* ; but at
 the end of a word, if preceded by the short vowel

a (*fatha*), it has no sensible sound, as in دَانَة, *dānā*, “a grain” In this case, it is called هَائِي مَخْتَفِي *hā, ʿ-mukhhtafī*, or *obscure h*.

In a few words, where the *fatha* is a substitute for the long vowel *ahf*, the final *ʿ* is fully sounded, as—

ش *shah* [for شَا *shāh*] “a king.”

م *mah* [for مَا *māh*] “a month”

ر *rah* [for رَا *rāh*] “a road”

It is sounded in د *dah*, “ten,” and all its compounds It is imperceptible in the words ك *ki* and ح *chi*, with their compounds, whether conjunctions or pronouns A Persian word ending in the obscure *ʿ h* will have the *h* omitted when written in Roman characters, as نَامَا *nāma* [not *nāmah*] “a letter,” or “written communication”

4 It is difficult to distinguish between the sounds of the letters forming one of the following groups:—

ث س ص ز ص ط ت ط ع ا ح ه

The Persians never attempt to pronounce them as the Arabs, they content themselves by sounding them according to the Persian letters, to which they most nearly assimilate

Observation—

1. When *e* and *h*, or *e* and *k* represent the same letters of the wing each will *e* as in لَهْلَه as *h* or *k* as in رَهْلَه and رَهْلَه as *h* or *k* as in رَهْلَه "and" a comma will be inserted as *e* and *h* in the examples.

At the end of Arabic words a *h* is often marked with two dots thus *h* and *h* like *h*. In such words the Persians generally convert the *e* into *o* and sometimes they leave the *e* unchanged and frequently they omit the two dots in which case the letter becomes superfluous in sound.

VOWELS AND ORTHOGRAPHICAL SIGNS.

6 The primitive vowels in Arabic and Persian are three in number.

The *first* is called *fatha* and is written thus *َ*, over the consonant to which it belongs. It is represented by the letter *a* in calendar.

The *second* is called *kasra* and is written thus *ِ*, under the consonant to which it belongs. It is represented by the letter *i* in *sp* or *j* in. In the Roman character it is represented by *e* unaccented.

The *third* is called *samma* which is written thus *ُ*, over its consonant. Its sound is like that of *u* in the words *pull*, *push*; or like *oo* in *foot*, *head*;

(

its sound is never that of *u* in *use*, *perfume*. In the Roman character it is represented by *u* unaccented.

In Persian these three short vowels are called respectively—

زَبر *zabar*, “above.”

زَبر *zar*, “beneath”

پیش *pesh*, “in front”

alif, not beginning a word or syllable, has always a lengthened sound

10. When و, inert, is preceded by a consonant moveable by *zamma*, the *zamma* and و coalesce and form a sound like *u* in *rule*

When و,* inert, is preceded by a consonant, moveable by *fatha*, the *fatha* and و coalesce, and form a sound like *ou* in *sound*.

When و, inert, is preceded by a consonant move-

* When و is preceded by ح, moveable by *fatha* and followed by *alif*, the sound of و is almost imperceptible, as in the words—

حَوَاب *khwāb*, “sleep,” pronounced *kh,āb*

حَوَاهِم *khwāham*, “I desire,” pronounced *kh,āham*

In such cases the و will *not* be sounded, and in the Roman character it will be represented by *w*

When و, preceded by ح, moveable by *fatha*, and sometimes by *zamma*, or *kasra*, is followed by any of the nine letters — پ د ر ر س ش ن ة ي, the و occasionally loses its sound, as in the words —

حَوَد pronounced *khad*, not *khawd* or *khawad*

حَوْد pronounced *khud*, not *khūd*

حَوِش pronounced *khesh*, not *khwesh*

This rule applies only to words purely Persian. In the Roman character, the *w* will in such words be omitted, and the vowel marked with a dot, as *khud*

and by *kasra*, no union takes place, and the *y* retains the sound of *w*, as *سرا* (*siwū*)

11 When *ی* (*yū*), inert, is preceded by a consonant moveable by *kasra*, the *kasra* and *yū* unite and form a long vowel, like *i* in the word *machine*

This sound of *yū*, is called *yū, s m'arūf*, 'familiar *yū*' In Persian *yū* has sometimes the sound of *ea* in the word *bear*; this sound is called *yū, s majhūl*, "unknown *yū*," or *yū, s 'ajamī* : e "Persian *yū*"

When *ی* (*yū*), inert, is preceded by a consonant moveable by *fatha*, the *fatha* and *yū* unite and form a diphthong like *ai* in the German word *kaiser*, or as *i* in *wise*

When *ی* (*yū*), inert, is preceded by a consonant, moveable by *zamma*, no union takes place; and the *yū* retains its sound of *y*, as in the word *میسر* *muyassar*, "obtainable"

SUMMARY

12. From what has been said we have —

Three short vowels, *بَد* *bad*, *بِ* *bi*, *بُ* *bud*;

Three long vowels, *بَاد* *bād*, *بِید* *bīd*, *بُود* *būd*;

Two diphthongs, *بَید* *baid*, *بُود* *baud*

Two long vowels peculiarly *majhūl*, 'unknown,' or '*ajamī*,' "Persian," *بیل* *bel*, *روز* *roz*

RULES FOR READING

13. There are very few Persian works, manuscript or printed, in which all the vowels are marked

The primitive short vowels َ, ِ, ُ, as well as ِ̇ and ِ̈ are almost always omitted. The following remarks may be of service — .

(a) The last letter of every word is inert, hence the mark ِ̇ (*jazm*) is omitted.

(b) The short vowel ِ̇ (*fatha*) is of more frequent occurrence than *kasra* or *zamma*, hence, in printing, it is omitted

(c) The short vowel ِ̇ (*fatha*) should be supplied for every consonant in a word, except the last and those marked with ِ̇, or one of the vowels

(d) The letters ا, و, ي, are generally inert, when not initial, hence they are not marked with *jazm*

(e) When و, ي, not initial, are moveable consonants they are marked with their proper vowels

(f) When و (*wāw*) or ي (*yā*) follow a consonant unmarked by a short vowel, or by *jazm*, they have the *mayhūl* or *'ajamā* sound, as—

مور *mor*, “an ant” | شیر *sher*, “a lion”

(g) When و is preceded by a consonant moveable by *zamma*, and *yā* by a consonant moveable by *kasra*, the sound is *m'arūf*, or known, as—

سود *sūd*, “gain” | شیر *shēr*, “milk.”

(h) When *wūw* and *yū* follow a consonant marked with *jam*, they are consonants, and are sounded as و (*w*) and ي (*y*)

(i) When *wūw* and *yū* follow a consonant moveable by *fatha*, they form diphthongs as—

قوم *kaum*, 'a tribe' | سار *sair* 'a walk

14. Some symbols have still to be noticed. They are —*madda hamla tanwin, tashdid* the definite article of Arabic nouns, and *waqla*

(a) مَدَّة (maḍda) [ـ] signifies extension and when placed over an *alif* gives it a broad and open sound, almost equivalent to that of *a* in *water*. The *madda* is used to avoid the meeting of two *alifs* at the beginning of a word

Thus, instead of آب, the Persians write آب *ūb*, 'water'

(b) حَمْزَة (hamza) [ء or ْ] is used, instead of *alif* when one syllable of a word ends with a vowel, and [according to our ideas of orthography] the following syllable begins with a vowel; that is virtually with an *alif*. Thus we have —

پای *pā,ē* instead of پایی;

فایده *fā,da*, instead of فایدہ

In Persian the sound of *hamza* is that of *alif* in Arabic the sound of *hamza* is that of 'ain. Strictly,

hamza ought to be used whenever a syllable, beginning with a vowel, is added to a root in the way of inflexion, as —

دَدِمْ *dīdem*, “we saw,” from root, *dīd*;

بَدَّيْ *badī*, “badness,” from root, *bad*.

This rule is seldom observed

Practically, *hamza* in the middle of a word is equivalent to our hyphen in such words as *re-open*.

At the end of words, terminating in the imperceptible *z*, *hamza* has the sound of *e*

In the Roman character, *hamza* will be represented by a comma between the vowels, as in فَايْدَا *fā,ida*.

(c) تَنْوِينَ (*tanwīn*) [ـً, ـٍ, ـٌ] signifies the using of the letter ن. It is formed by doubling the vowel point of the last letter of a word. The vowel is then pronounced as though it terminated in ن. In the Roman character it will be represented by *n*. In Arabic, *tanwīn* serves to mark the inflexion of nouns, thus the symbol —

ـً (double zamma)	marks the nominative	} sing & plural.
ـٍ (double kasra)	marks the genitive	
ـٌ (double fatha)	marks the accusative	

In Persian only the ـٌ (*double fatha*) (accusative form) is used, and that adverbially; as—

تَكْمِينًا takhminan, "by valuation"

إِتِّفَاقًا ittifaqan, "by chance"

The symbol ۞ (double fatha) requires *alif*, which, however, does not prolong the sound of the last syllable

The ۞ is not required when the word ends with ۞ (hamza) or ۞, as —

شَا۞يَ shai an, "willingly,"

حَكَمًا hikmatan "skillfully"

nor when the word ends with ya, surmounted by *alif* [in which case *alif* only is pronounced]; as,

حَا۞وًا haawa-an, "lovingly"

Without *tanwin* the *alif* is sounded like the *alif* of prolongation as —

تَعَالَى ta'ala "God."

عَقِبَ 'akba, "end," "futurity"

In the Roman character this symbol will be represented by *a* or *u*

(d) سَدِّدَ (lashdida) [۞], or "corroboration" doubles the letter over which it is placed; as—

خُرَّمْ khurram, "joyful" مُحَمَّدْ muhammad

(e) اَل this Article is used only before Arabic

Nouns. If the Noun begins with any of the fourteen letters ل ط ص ش س ر د ث ت the ل of the Article assumes the sound of the initial letter of the Noun, which is then marked by *tashdīd*, thus—

النُّورُ, “the light,” is pronounced *an-nūru*

الشمسُ “the sun,” is pronounced *ash-shams*.

الدِّينُ “the faith,” is pronounced *ad-dīn*

The ل must *always* be written, though it has lost its own sound

When the Noun begins with ل the ل of the Article is omitted, and the initial ل of the Noun is marked by *tashdīd*, as —

الَّيْلَةُ *al-lailatu*, “the night,” instead of اللَّيْلَةُ

(ف) وصله (*wasla*) [ـ], implies conjunction, and is only inscribed over an initial *alif*, in Arabic Nouns, to mark union with the preceding vowel, as —

وَمَوْلَانَا امِيرُ الْمُؤْمِنِينَ *amīru-l-nūminīn*, “Commander of the Faithful”

صَلَاةُ الدِّينِ *Salāhu-d-dīn*, “Salādīn, or Peace of Religion”

SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

15. The Grammarians of Arabia and Persia

reckon three parts of speech the Noun, *ism*; the Verb, *fi*; and the Particle, *harf*

The Noun includes substantives, adjectives, pronouns and participles

The Verb agrees in its nature with ours

The Particle includes adverbs prepositions, conjunctions, and interjections.

GENDER.

16 Males* are masculine females are feminine, and all other words are of no gender

Animals have different names to express the male or female; thus—

مرد <i>merd</i> , "a man."	زن <i>zan</i> , "a woman."
پسر <i>pisor</i> "a son."	دختر <i>dukh'tar</i> "a daughter"
خروس <i>kh'rūs</i> "a cock."	ماکیں <i>makīyān</i> "a hen."
گوسفند <i>ghūsch</i> "a ram."	مهر <i>merh</i> , "an ewe."

Animals have sometimes *نر* (*nār*) "male, and *ماده* (*māda*), "female" affixed or prefixed to them as:—

شیر <i>sher-i-nar</i> , "a lion."	شیرماده <i>sher-i-māda</i> , "a lioness."
گاو <i>gāu-i-nar</i> } a bull.	مادگاو <i>māda gāu</i> "a cow"
زرافه <i>zar-gāu</i> }	

Arabic Nouns frequently form the feminine by adding the imperceptible *ة* (*h*), as:—

ملك <i>malik</i> , "a king"	ملکه <i>malika</i> , "a queen."
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FORMATION OF THE PLURAL.

17. Nouns denoting rational beings form the plural by adding ان (*ān*) to the singular, thus.—

پدر *padar*, “a father,” plur پدران *padarān*
 مادر *mādar*, “a mother,” plur مادران *mādarān*.

Nouns denoting animals usually form the plural by adding *ān*, sometimes *hā*, as —

اسب *asp*, “a horse,” plur. اسپان *aspān*.
 اسبها *asphā*
 مرغ *murgh*, “a bird,” ,, مرغان *murghān*.
 شتر *shutur* } “a camel,” { ,, شتران *shuturān*.
 اشتر *ushtur* } ,, شترها *shuturhā*.

Nouns denoting inanimate objects form the plural by adding *hā* to the singular, and rarely *ān*, as—

قلم *kalam*, “a pen,” plur قلمها *kalamhā*.
 گل *gul*, “a flower,” ,, گلها *gulhā*
 درخت *(dirakht)*, “a tree,” { pl درختها *dirakhthā*
 ,, درختان *dirakhhtān*.

OBSERVATIONS ON THE AFFIX *ān*.

18. If the noun ends in ا (*ā*), or و (*ū*), or و (*o*), the letter ی is inserted before ان (*ān*) to prevent

the hiatus. Sometimes, though rarely, the letter *پ* is omitted after *و*; as—

دَآنَا *dunā*, "a page," plur دَانَان *dūnāgun*.

پَرِ رُو *pari rū*, 'fairy faced,' plur پَرِ رُویَان *pari rūyān*.

بَآرُو *ba-ū*, "the arm," plur بَآرُویَان *bāzūwān*.

In nouns ending in obscure *z* (*h*) the *z* is changed into *گ*, as —

فَرِشَتَا *firishita*, "an angel," plur فَرِشَتَاگان *firish tagun*.

بَآچِچَا *bachcha*, "a child," plur بَآچِچَاگان *bachchagūn*.

Sometimes the *z* is retained, as—

مَرْدُ *murdā*, "dead," plur مَرْدَاگان *murdahgun*.

When *z* is preceded by a long vowel the plural is formed in the usual way; as—

پَدَشاہُ *pādshāh*, "a king," plur پَدَشاہَان *pād shāhūn*.

OBSERVATIONS ON THE AFFIX *id*.

19 In nouns ending in the obscure *z* (*h*) the *z* disappears; as—

نَمَا *nūma*, "a letter," plur نَمَاهَا *nūmahā*.

کَلَا *klāna*, "a house" ,, کَلَاهَا *klānahā*.

If the ā is preceded by a long vowel, the ā is retained, as—

رَاحَ, *rāh*, “a road,” plur. رَاحَاتٍ, *rāhāt*.

FINAL OBSERVATIONS

20 Arabic words may have the Persian or the Arabic form of plural, thus—

	<i>Sing</i>	<i>Persian Pl.</i>	<i>Arabic Pl</i>
defect . .	عَيْبٌ <i>‘aib</i>	عَيْبَاهَا <i>‘aibhā</i>	{ عَوَائِبُ <i>‘awā’ib</i> عُيُوبٌ <i>‘uyūb</i>
viceroy .	نَائِبٌ <i>nā’ib</i>	نَائِبَانِ <i>nā’ibān</i>	نُؤَايِبٍ <i>nūwāb</i>
a book .	كِتَابٌ <i>kitāb</i>	كِتَابَاهَا <i>kitābhā</i>	كُتُبٌ <i>kutub</i>
a labourer,	عَامِلٌ <i>‘āmil</i>	عَامِلَانِ <i>‘āmilān</i>	عَمَلَاتٌ <i>‘amalat</i>

In imitation of the feminine plural of Arabic nouns, names applicable to females, or to things without life, sometimes form the plural by the affix ات (*āt*) or يَات (*iyāt*), as—

	<i>Sing.</i>	<i>Plur</i>
a favour .	<i>nawāzish</i>	<i>nawāzishāt</i>
an anecdote	<i>nakl</i>	<i>nakliyāt</i>

When the word ends in imperceptible ā (*h*) the affix becomes يَات (*yāt*), the letter ā being omitted;

	<i>Sing</i>	<i>Plur</i>
a letter, or written communication	nūma	numajūt
"	nawishta	nawishtajūt
a fort	k'ila	k'ilajūt

These terminations, *ūt*, *iyūt*, and *jūt*, are considered vulgar, and are rarely used.

FORMATION OF THE CASES.

21 There is only one declension of Persian Nouns it is extremely simple. The cases are formed as follows —

(a) The Accusative by adding *y*, (*ru*) to the nominative (singular or plural) often the *ru* is omitted, and the accusative has then the same form as the nominative

(b) The Dative by adding *rū* to the nominative and sometimes [omitting *ru*] by prefixing *ba* to or 'for' The prefix *ba* (*ba*) is chiefly used when an accusative, requiring *rū*, occurs in the sentence

(c) The Vocative by prefixing the interjection *ā* (*ai*) to the nominative; and sometimes, in poetry, [omitting *ai*] by adding *alif* as —

ای مرد *ai marī*, O man!"

دوست *dostu*, O friend!"

بلبل *bulbulū*, O nightingale!"

(d) The Ablative, by prefixing to the nominative (singular or plural) the preposition اَر (az)

(e) The Genitive, by the juxtaposition of two substantives, the thing possessed comes first, with its final letter sounded with *kasra*, called كَسْرَة *kasra, e izāfat*, thus—

پسرِ مَلِكِ *pisar-i-malik*, “the son of the king”

كِتَابِ پسرِ مَلِكِ *kitāb-i-pisar-i-malik*, “the book of the king’s son.”

If the governing word ends in *l* or *y*, the Persians use (1) *mayhūl* with ^ء *hamza*, (2) or ^ء *hamza* alone with ^ـ *kasra*, expressed or understood, as—

جَايِ پدرِ or جَايِ پدرِ *jā, e padar*, “the place of the father”

پَايِ مردِ or پَايِ مردِ *pā, e mard*, “the foot of the man”

رُوِيِ پسرِ or رُوِيِ پسرِ *rū, e pisar*, “the face of the son”

بُوِيِ گلِ or بُوِيِ گلِ *bū, e gul*, “the scent of the rose”

In practice, when *mayhūl* is used, ^ء *hamza* is suppressed, as پايِ مردِ *pā, e mard*, رويِ پسرِ *rū, e pisar*

If the governing word ends with the obscure *h*, or the long vowel *y* (*ī* or *e*), the Persians

use the mark ـ *hamza* with ـ *kasra* expressed or understood; as—

بَیْتِ الْمَرْءِ *kāna, e mard*, "the house of the man"

فِشِ الْبَحْرِ *m h e daryū*, "the fish of the sea."

بَعْدِ اللَّهِ *bandū, e kādū*, "the servant of God."

Observe that both ـ and ـ are pronounced as *yā, e majhūl*.

DECLENSION OF NOUNS

22. *Kūrd*, "a knife"

	<i>Sing</i>	<i>Plur</i>
Nom	<i>kūrd</i>	<i>kūrdhū</i>
Gen.	ـ <i>kūrd.</i>	ـ <i>kūrdhū</i>
	ـ <i>e-kūrd.</i>	<i>e-kūrdhū</i>
	ـ <i>e-kūrd.</i>	<i>e-kūrdhū</i>
Dat.	<i>kūrdi rū</i>	<i>kūrdiyū-rū</i>
"	<i>ba k rū.</i>	<i>ba kūrdhū</i>
Acc.	<i>k rū rū.</i>	<i>kūrdhū-rū</i>
"	<i>kūrd</i>	<i>kūrdhū</i>
Voc.	<i>ai kūrd</i>	<i>ai kūrdhū.</i>
Abl.	<i>as kūrd</i>	<i>as kūrdhū</i>

Similarly, every substantive may be declined. The only questions to be satisfied are whether ـ (*ūn*) or ـ (*hū*) is to be added for the plural and

whether $\bar{ـ}$, $ي$, or $ـِ$ is to be used for the genitive (*Vide* pars 20 and 21)

THE ARTICLE

23 In Persian there is no Article.

مرد *mard*, may signify “man,” or “the man,” according to the context.

A substantive may be made definite by adding *yā,e* *majhūl*, or *yā,e wahdat*, i.e. the *yā* of unity, thus.—

مردی *mard-e*, “a certain man”

زنی *zane*, “a certain woman”

کتابی *kitābe*, “a certain book”

If the noun ends in ـ quiescent, the symbol ـِ (*hamza*) may be added, as—

بچه *bāchcha*, “a child”

بچهی *bachcha,e*, “a certain child”

If ـ be preceded by long *alif*, ی (*yā,e majhūl*) is retained, as —

پادشاه *pādshāh*, “a king”

پادشاهی *pādshāhe*, “a certain king”

Observation — Since an abstract noun is formed

by adding *yū* with *kasra* i.e. *yū e marūf*, to any adjective, or appellative noun, ambiguity may occasionally arise. Thus the difference between—

بادشاهی *badshāhi* a certain king "

بادشاهی *badshāhi*, 'sovereignty' or "royal,"

can be distinguished but it often happens that the mark *kasra* is through negligence or custom, omitted. In such a case the context alone can indicate the proper meaning

ADJECTIVES.

24. Persian adjectives are indeclinable; in construction they follow* their substantives to which they are connected by *—* (*kasra*) ی (*yū e majhāl*), or *—* (*ham-a*) as—

مرد نیل *mard i nek*, "a good man"

رؤی خوب *rū e khūb*, "a fair face"

بنده خدا *banda e khudā* a servant of God."

DEGREES OF COMPARISON

25 The comparative degree is formed by adding *تر* (*tar*) to the positive, and the superlative by adding *ترین* (*tarin*) as—

* See p. 90.

حوب *h/ūb*, "fair" | حوبتر *h/ūhtar*, "fairer."
 حوبترى *h/ūhtarīn*, "fairest."⁴

Arabic adjectives (if trilateral) form the comparative and superlative degrees by prefixing *h* to the trilateral root, as.—

حَسَن *hasan*, "beautiful."
 أَحْسَن *ahsan*, "more, or most, beautiful."
 عَظِيم *azīm*, "great"
 أَعْظَم *a'zam*, "more, or most, great."

Generally the Arabic adjectives in Persian form the degrees of comparison in the Persian manner; as—

fazl, "excellent"
afzal-tar, or *fazl-tar* (Pers) } "more excel-
afzal (Arabic) } lent"
fazl-tarīn (Pers) } "most excellent"
afzal (Arabic) }

* *Tar* and *tarīn* may be written with the word or separately, *tarīn* is sometimes contracted to *īn*, as—

بِهَيْن *bihīn*, "best," for بَهْتَرِينَ *bihhtarīn*

Tar and *tarīn* are also added to prepositions and adverbs; as—

bar, "upon," *bartar*, "higher," *bartarīn*, "highest,"
zer, "below," *zertar*, "lower," *zertarīn*, "lowest"

PROVOUNS

26 First Person—*man*, "I."

<i>Singular</i>		<i>Plural</i>	
Nom.	<i>man</i>		<i>mā</i>
Gen.	{ <i>- i man.</i>		<i>- i mā</i>
	{ <i>o-man</i>		<i>o-mā</i>
	{ <i>- o-man.</i>		<i>- o-mā.</i>
Dat.	<i>marū</i>		<i>ma ru</i>
"	<i>ba man</i>		<i>ba mī</i>
Acc.	<i>maru</i>		<i>mā-rū.</i>
Voc.	(<i>nil</i>)		(<i>nil.</i>)
Abl.	<i>az man</i>		<i>az mā</i>
"	<i>bū man.</i>		<i>bā mā</i>
"	<i>bar man.</i>		<i>bar mā</i>

Second Person—*tū*, "thou"

<i>Singular</i>		<i>Plural</i>	
Nom	<i>tū</i>		<i>shumū</i>
Gen	{ <i>- i tū</i>		<i>- i-shumū.</i>
	{ <i>o-tū</i>		<i>o-shuma.</i>
	{ <i>- o tū</i>		<i>- o-shumu</i>
Dat.	<i>turu</i>		<i>shumū rū.</i>
"	<i>ba tū.</i>		<i>ba shumū</i>
Acc.	<i>turu</i>		<i>shum -rū</i>
Voc.	<i>ai tū</i>		<i>ai shumū.</i>
Abl.	<i>az tū</i>		<i>az shumū</i>
	<i>b tū</i>		<i>bū shumī</i>
	<i>bar tū</i>		<i>bar shumū.</i>

Third Person—او, o, "he"

<i>Singular.</i>	<i>Plural.</i>
Nom o	<i>eshūn</i>
Gen { ـِ ı-o ـِ e-o ـِ e-o.	ـِ ı-eshān.
	ـِ e-eshūn.
	ـِ e-eshūn
Dat. o-rā	<i>eshūn-rā</i>
,, ba o	<i>ba eshūn.</i>
Acc o-ıā	<i>eshūn-rā.</i>
Voc (nıı)	(nıı)
Abl az o	<i>az eshūn.</i>
,, bā o	<i>bā eshūn</i>
,, bar o	<i>bar eshūn</i>

The third person has, in the singular, the form *وي* *wai*, and sometimes *اوي* *o, e*, and, in the plural, *اوشان* *oshan* and *شان* *shūn*

When the third person represents a lifeless thing, the demonstratives *آن* *an*, and *این* *īn*, with their plurals, *آنها* *ānhā* and *ایشان* *īnhā*, are used, as will presently be seen

27 The possessive pronoun may be rendered by the suffixes—

آم *am*, my, *آت* *at*, thy, *آش* *ash*, his.

مان *mān*, our, *تان* *tān*, your, *شان* *shūn*, their.

When the noun ends in *l* or *l* or *l*, the *l* of the termination is rejected and *ی* inserted in its place; as—

پای *pāy*, my foot
 بوی *būy*, thy hair
 روی *rūy*, his face

When the noun ends in quiescent *s*, *al* is retained; as—

خانم *khānām*, my house
 کانه *kānā*, thy house
 خانه *khānā*, his house

In other cases *al* is rejected; as—

پدر *pādār*, or پدر *pādār-i-man*, my father
 پدرت *pādārat*, or پدرت *pādār-i-tū*, thy father
 پدرش *pādārash*, or پدر او *pādār-i-o*, his father
 پدرمان *pādār-i-man*, or پدر ما *pādār-i-mū*, our father
 پدرتان *pādār-i-tan*, or پدر شما *pādār-i-shumū*, your father
 پدرشان *pādār-i-shān*, or پدر ایشان *pādār-i-eshān*, their father

RECIPROCAL PRONOUN, د،خ *khud*, "self."

28 *man khudam* or *man khud*, I myself.

tū kh/udat or *tū khud*, thou thyself

o khudash or *o khud*, he himself.

mā kh/ud-i-mān or *mā khud*,* we ourselves

shumā kh/ud-i-tān or *shumā khud*,* you yourselves.

eshān kh/ud-i-shān or *eshān khud*, they themselves

The reciprocal pronouns are thus used —

kitūb-i-khudam, my own book

kalam-i-k/udat, thy own pen

asp-i-khudash, his own horse.

gūmh, *e kh/ud-i-mān*, our own cups

kharān-i-k/ud-i-tān, your own asses.

sandūkh, *e kh/ud-i-shān*, their own boxes

DEMONSTRATIVE PRONOUNS

29 † این *īn*, this (for persons or things).

اینها *īnhā*, these (for persons or things).

* These forms are rarely used.

† When *ba* is placed in close connection with *ān* or *īn*, the *madda* of آن and the initial *alif* of این are replaced by د, as—

بدان *badān*, to that. | بدین *badīn*, to this

After the words *ba*, "on," *da*, "in," *a*, "from;" *chūn*, "like," the initial *l* of او, ایشان, این and the *madda*

این *inān*, these (for persons only).

آن *ān*, that (for persons or things)

آنها *anhā*, those (for persons or things)

آنان *anan*, those (for persons only)

Examples—

این مرد *in marīd* this man

این مردان *in marīdan* these men.

آن کتاب *ān kitāb*, that book

آنها *anhā* *ān kitābhā* those books.

When *in* این is prefixed to a noun, so as to form one word, it is sometimes changed into *im* ام; as—
 امروز *imrūz*, "this day" *imshab*, this night," *imsal*,
 "this year"

INTERROGATIVE PRONOUNS.

30 There are three in number:—

of آن are rejected, when they are closely connected with the preceding word; as—

در *dar* o, in him.

بر ایشان *bar azān*, on them.

از او *az o*, from him.

چون *chūn* o like him.

در آن *dar ān*, in that.

در این *dar in*, in this.

ki, who? *kinū*, whom? to whom? (applicable to persons) } Sing or
chi, what? *chinū*, what? to what? why? } Plural.
 (applicable to things)
kudām, which? out of any number, as—
kudām shaḥ/s, which person?
kudām rūh, which road?

INDEFINITE PRONOUNS.

31 These are all indeclinable

چند	<i>chand</i> , some	<i>harchi</i> , whatsoever.
ایک	<i>yakr</i> , one, some one.	<i>har kujū</i> or <i>harjā</i> , whosoever
شخص	<i>shaḥ/s</i> , a person.	<i>harkas</i> , everybody.
کس	<i>kas</i> , some one	<i>haryah</i> , everyone
بہت	<i>hech</i> , any	<i>hardū</i> , both
سب	<i>hama</i> , all.	<i>har chīz</i> , whatsoever thing
تینے	<i>tane chand</i> , sundry individuals.	<i>har shab</i> , every night.
ہر	<i>har</i> , every, all	<i>har rūz</i> , every day.
	<i>har ānh</i> or <i>hark</i> , who- soever.	<i>har wakt</i> , whensoever.
	<i>har kudām</i> , whosoever, (whichsoever)	<i>bahar hāl</i> , however.

RELATIVE PRONOUNS

32 There are no Relative Pronouns, the particles *ک* *ki*, for persons, and *چ* *chi*, for things, are

sometimes regarded as relatives. This matter will be considered in the Syntax

THE VERB

33 There is only one conjugation

All the tenses are formed from the root, or from the infinitive, as will be seen from the following example of the Verb رَسَدَ *rasidan* to arrive; "root رَس *ras*

TENSES OF THE ROOT

do not

"I may or can arrive"

<i>Singular</i>	<i>Plural</i>
1 <i>rasam</i>	<i>rasem</i>
2 <i>rasī</i>	<i>rased</i>
3 <i>rasad</i>	<i>rasand</i>

Present Tense

"I arrive, or am arriving

1 <i>mī rasam</i>	<i>mī rasem</i>
2 <i>mi rasī</i>	<i>mi-rased</i>
3. <i>mī rasad</i>	<i>mī rasand</i>

Singular Imperative.

"I shall, will, or may arrive"

Singular	Plural
1 <i>bi-rasūn.</i>	<i>bi-rasūn.</i>
2 <i>ti-ras.</i>	<i>ti-ras.</i>
3 <i>bi-ras.</i>	<i>ti-ras.</i>

Imperative

"let me arrive"

1 <i>ra-m.</i>	<i>ras-m.</i>
2 <i>ra.</i>	<i>ti-ras.</i>
3 <i>rasad.</i>	<i>ti-ras.</i>

The Noun of Agency is formed by adding *anda* to the root, as—

rasanda, "the runner"

The Present Participle is formed by adding *ān*, as *rasān*, "arriving"

The Causal Verb is formed by adding *ānīdan*, or *āndan*, as—

rasānīdan, "to cause to arrive."

rasāndan, "to cause to arrive"

OBSERVATIONS

34 The Simple Future differs but little from the Aorist.

Native grammarians call that tense the Aorist which is here styled the Simple Future and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted as—

bi-lāsham I be. | *lāsham* I may be

The Simple Future is most often used as follows—

I promise that I will come

wāda ri kham ki biyayam

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed; thus—

arrive thou *bi ras* | arrive ye *bi rasad*

When the first letter of the Imperative has *ra* or *ra* for its vowel *bi* may become *ba* as—

do thou, *ba-kam*

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fa* of its final syllable as—

let him arrive, *rasād*

O that he may arrive! *rasād*

Similarly—

kamad, from *kardan* "to do" makes *kamād*

sharad, , *shadan*, "to become," makes *sharād*

dikad , *dādan*, "to give," makes *dikād*

buwad, *bādan*, "to be," makes *burād* or *bād*

gardāmad ,, *gardānīdan*, "to cause to become" makes *gardānād*.

Simple Future

“ I shall, will, or may arrive.”

*Singular**Plural*

1	<i>bi-rasam</i>	<i>bi-rasem.</i>
2	<i>bi-rasī</i>	<i>bi-rased.</i>
3	<i>bi-rasad</i>	<i>bi-rasand.</i>

Imperative

“ Let me arrive ”

1	<i>rasam</i>	<i>rasem</i>
2	<i>ras</i>	<i>rased</i>
3	<i>rasad</i>	<i>rasand</i>

The Noun of Agency is formed by adding *ندا* (*anda*) to the root, as—

rasanda, “ the arriver ”

The Present Participle is formed by adding *آن*, as *راسان* *rasān*, “ arriving ”

The Causal Verb is formed by adding *ānīdan*, or *āndan*, as —

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راساندن *rasāndan*, “ to cause to arrive.”

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kunnad from *kardan*, "to do" makes *kunnād*

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buwad, , *bādan* "to be" makes *burād* or *bād*

gardanad , , *gardānidan* "to cause to become" makes *gardānād*.

Except in poetry, and on occasions of particular formality, it is rather pedantic to use this benedictive form. The Aorist is more frequently used.

TENSES FROM THE INFINITIVE

35 *Præterite or Indefinite Past*

"I arrived"

<i>Singular</i>	<i>Plural</i>
1 <i>rasīdam</i>	<i>rasīdem</i>
2 <i>rasīdī</i>	<i>rasīdēd</i>
3 <i>rasīd</i>	<i>rasīdand</i>

Imperfect.

"I was arriving"

1 <i>mī-rasīdam</i>	<i>mī-rasīdem.</i>
2 <i>mī-rasīdī</i>	<i>mī-rasīdēd</i>
3. <i>mī-rasīd</i>	<i>mī-rasīdand.</i>

Past Potential or Habitual

"I might arrive," "I used to arrive"

1 <i>rasīdame</i>	<i>rasīdeme</i>
2 <i>rasīdī</i>	<i>rasīdēde</i>
3 <i>rasīde</i>	<i>rasīdande</i>

Compound Future.

"I will arrive"

1 <i>khwāham rasīd</i>	<i>khwāhem rasīd</i>
2 <i>khwāhī rasīd</i>	<i>khwāhed rasīd.</i>
3 <i>khwāhad rasīd</i>	<i>khwāhand rasīd.</i>

OBSERVATIONS.

36 In the Imperfect *حَمَى* (*hamī*) is often prefixed instead of *nī*

The Past Potential is formed by adding *yā, mayhāl* to all the persons of the Preterite except the 2nd person singular

In the Compound Future, the auxiliary is the Aorist of the verb *أَهْطَسْتُ* "to wish" root *أَهْطَسَ*
The letter *y* is not to be sounded (see p. 10)

PRETERITE PARTICIPLE.

87 رَسَدَ *rasīda*, 'arrived, or' having arrived"

The following three tenses are derived from the Preterite Participle.

Perfect Tense

'I have arrived'

<i>Singular</i>	<i>Plural</i>
1 <i>rasīda am</i>	<i>rasīda em</i>
2 <i>rasīda i</i>	<i>rasīda ed</i>
3 <i>rasīda ast</i>	<i>rasīda and</i>

Pluperfect Tense

"I had arrived"

1 <i>rasīda būdam</i>	<i>rasīda būdem</i>
2. <i>rasīda būdī</i>	<i>rasīda būded</i>
3 <i>rasīda būd</i>	<i>rasīda būdand.</i>

pronoun, adjective, or substantive In composition—

(a) The initial *alif* is omitted, as—

من شاگردم *man shāgird am* I am a scholar
 آنها نیکند *esh n neh anī*, they are good
 او سلطان است *o sultān ast* he is Sultān

(b) If the word ends in obscure *z* (h) *alif* is retained, as —

او بنده است *o banda ast*, he is a slave

(c) If the substantive be an abstract noun, as *hasht* "existence," *dilīrī*, "boldness," *shādī*, gladness' the final *ya* of the noun is omitted as—

تو شاد هستی *tū shād ī*, thou art glad
 او دلیر است *o dilīr ast*, he is bold
 هستیم *hashtem*, we are, or exist.

(d) In the case of the pronouns *ke* 'who?' *che* 'what?' the final *z* is omitted, and the initial *alif* of the termination is changed into *ya* as—

کیست *kīst*, who is it?
 چیست *chīst*, what is it?

(e) If the word ends in *y* (wāw) or *l* (*alif*) the

initial *alif* of the termination is changed into *yā*,
as—

دادنم *dānūyam*, I am learned

دادائیم *dānāyem*, we are learned

رویسب *h̄hūb rūyast*, he is fair-faced.

دادائی *dānāyī*, thou art wise

In the 3rd person singular and plural, *yā* need not be inserted, as—

h̄hūb rūyast or *h̄hūb rūst*, he is fair-faced.

dānāyast or *dānāst*, he is learned

dānāyand or *dānānd*, they are wise.

39 From § 38 we have —

<i>Singular</i>	<i>Plural</i>
<i>hastam</i> , I am	<i>hastem</i> , we are.
<i>hastī</i> , thou art	<i>hasted</i> , you are
<i>hast</i> , he is	<i>hastand</i> , they are

40 The verb *būdan*, "to be," root, *bū* or *bāsh*

TENSES FROM THE ROOT.

Aorist

"I may be."

<i>Singular</i>	<i>Plural</i>
1 <i>bāsham</i> *	<i>basnem</i>

* The form *buwam*, from the root *bū*, is also used.
Vide paragraph 34, p 35.

<i>Singular</i>	<i>Plural</i>
2 <i>lidi</i>	<i>lided</i>
3 <i>lided</i>	<i>lided</i>

Present

mi ladam ' I am ' &c.

Simple Future

li ladam, ' I shall will or may be ' &c.

Imperative

- | | |
|--|---------------------------|
| 1 (no first person) | <i>liden</i> let us be |
| 2 <i>lidi</i> be thou | <i>lided</i> be ye |
| 3 <i>lided</i> or <i>lidi</i> let him be | <i>lided</i> let them be. |

Present Participle (not in use) *lida* being
Noun of Agency (not in use) *lida* being

TEN IS FROM THE INFINITIVE.

Preterite or Infinitive Past

I was

<i>Singular</i>	<i>Plural</i>
1 <i>ladi</i>	<i>ladi</i>
2 <i>ladi</i>	<i>ladi</i>
3 <i>ladi</i>	<i>ladi</i>

Imperfect

mi ladam, ' I was,' &c.

Past Potential or Habitual

būdame, "I might be, or used to be," &c.

Compound Future

khwāham būd, "I shall or will be," &c

Preterite Participle, *bāda*, "having been," "been "

TENSES FROM THE PRETERITE PARTICIPLE

Perfect Tense

būda am, "I have been," &c.

Pluperfect

būda būdam (not in use).

Future Perfect.

būda bāsham, "I shall have been," &c.

41 The verb *shudan* (for *shūdan*) "to be" (passive), root *shaw*.

TENSES FROM THE ROOT

Aorist

"I may be "

Singular

1. *shavam*

2 *shavā*

3 *shavad*

Plural

shaven.

shaved

shavand.

Present Tense

mī-shavam, "I am," &c

Conjunctive

Indicative, "I shall or will be" &c

Imperative

- | | | | |
|---|---------------|------|-------------|
| 1 | do not put on | slaw | let me be |
| 2 | do be thou | slaw | let you be |
| 3 | do let him be | slaw | let them be |

Present Participle, a (not in use) slaw "being"

Noun of Agent & slaw "doer" or "be-er"

TENSES FROM THE INDICATIVE

Perfect Tense & Indefinite Past

I was,

- | | | |
|---|------|------|
| 1 | slaw | slaw |
| 2 | slaw | slaw |
| 3 | slaw | slaw |

Imperfect

slaw "I was" &c

Past Participle & Habitual

slaw "I might be" &c.

Compound Tense

slaw "I will be" &c

Present Participle, slaw, "having been."

TENSES FROM THE PRETERITE PARTICIPLE

Perfect Tense

slaw "I have been," &c

*Pluperfect Tense.**shuda būdam*, I had been, &c*Future Perfect.**shuda bāsham*, I shall have been, &c.

THE PASSIVE VOICE

42 The Passive Voice is formed by prefixing the Preterite Participle to the tenses of the verb *shudan*, "to be, become," thus—

Present

"I may be struck"

<i>Singular</i>	<i>Plural</i>
1 <i>zada sharam</i>	<i>zada shavem</i>
2 <i>zada shari</i>	<i>zada shared</i>
3. <i>zada sharad</i>	<i>zada sharand.</i>

and similarly for the other tenses

CAUSAL VERBS.

43 These are formed by adding ایدن *ānīdan* or اندن *āndan*, to the root of the primitive verb, thus—

Jastan, "to leap," root, *jah*, *jahānīdan* or *jahāndan*, "to cause to leap," root, *jahān gashtan*, "to become," root, *gard*, *gardānīdan*, "to cause to become," &c., root. *garaān*.

NEGATIVE VERBS

44 A verb is rendered negative by *prefixing* the particle *na*, "not;" as—

رسید or رسید *na rasid*, he did not arrive

With the imperative the particle *ma* (*ma*) is employed in like manner, as—

پرس *ma pers* ask not.

مبادا or مباد *ma bad*, let it not be! God forbid!

OBSERVATIONS.

When the particles *bi* (*bi*), *na* (*na*), *ma* (*ma*) are prefixed to a verb beginning with *alif* not marked by *madda* the initial *alif* is omitted, and *yū* is inserted in its place

The *yū* takes the vowel of the rejected *alif*, thus—

آنداخت *andūkhāt* he threw

نآنداخت *nayandūkhāt*, he throw not.

افتم *uftam*, I may fall

بیافتم *biyuftam*, I shall fall.

انگار *angūr* consider

مینگار *mayangūr* do not consider.

If the verb begins with \bar{A} the \bar{A} remains, but the *madda* is rejected, thus—

آرد *ārad*, he may bring
 بيارد *biyārad*, he will bring
 آر *ā*, bring thou
 بيار *biyār*, bring thou
 ميار *mayār*, do not bring.
 بيارد *nayārad*, he may not bring

In the older poets the \bar{A} (*na*) often unites with the following \bar{A} without the intervention of *yā*, as—

نآمد *nāmad*, “he came not,” for نیامد *nayāmad*, “he came not”

45 The personal terminations (§ 38) are conjugated negatively, as follows —

Singular	Plural
نایم <i>nayam</i> , I am not.	نایم <i>nayem</i> , we are not
نایی or نای <i>nayī</i> , thou art not.	ناید <i>nayed</i> , you are not
نایست <i>nāst</i> , he is not.	نایند <i>nayand</i> , they are not

The substantive verb *haslam* is conjugated negatively, as follows —

Singular

Plural

نست *nistam*, I am

نستید *nistid* we are not

not

نستید *nistid*, you are

نستی *nisti*, thou art

not

not.

نستند *nistand* they are

نست *nist* he is not

not.

46 Interrogation is usually expressed by the tone of the voice. In writing the word *dyd* whether is prefixed to a question or the word *dyd* *na*, or not affixed.*

ROOTS OF VERBS

47 Infinitives in *دان* (*dan*) are preceded by the long vowels *ā* (), *ā* (a) *ی* (*i*) *او* (*u*), or by the consonants *ر* (*r*) *ن* (*n*)

Infinitives in *ن* (*in*) are preceded by *ح* (*ā*) *س* (*s*), *س* (*sh*), *ف* (*f*)

Hence the following rules —

(a) Infinitives in *دان* (*dan*), *دان* (*īdan*), and

Did your father go there? *pīdar-i shumā dyd raft*
yd naft Do you know Persian? *dyd shumā farsī mi-*
ddad?

those which have *fatha* before the *dan*, reject these terminations for the root, as—

VERB		ROOT
<i>fīristādan</i> ,	to send,	<i>fīrist</i>
<i>pursīdan</i> ,	to ask,	<i>purs</i> .
<i>āzhadan</i> ,	to sew,	<i>āzh</i>
<i>Exceptions *</i>		
to bring forth	{ <i>zādan†</i> <i>zā,īdan</i>	{ <i>zā</i> , or <i>zā,e</i> .
to create,	<i>āfrīdan</i> ,	<i>āfrīn</i> .
to come,	<i>āmadan</i> ,	<i>ā,e</i> .
to choose,	<i>guzīdan</i> ,	<i>guzīn</i>
to embrace,	<i>gādan</i> ,	<i>gā</i> or <i>gā,e</i> .
to give,	<i>dādan</i> ,	<i>dih</i>
to hear	{ <i>shunīdan</i> <i>shunūdan</i> <i>shunnuftan</i>	{ <i>shinau</i> .
to lose	{ <i>kushādan</i> <i>kushūdan</i>	{ <i>kushā,e</i> .
to see,	<i>dīdan</i> ,	<i>bīn</i> .
to strike,	<i>zadan</i> ,	<i>zan</i>
to stitch,	<i>akhīdan</i> ,	<i>akhīn</i>
to take	{ <i>sītādan</i> <i>sītāndan†</i>	{ <i>sītān</i>

* Verbs marked thus (†) are regula

(b) Infinitives in ⁵دان, (*dan*) reject that termination, and substitute *l* (c) or *al* (d, e) for the root, as —

VERB.		ROOT
to praise,	<i>nidaṇ</i> ,	<i>nida</i> ,
<i>Exceptions</i>		
to be	<i>ḍaṇ</i>	<i>ḍa</i> or <i>ḍiṣṭ</i> .
to become	{ <i>ṣaḍaṭ</i> for <i>ṣiḍaṭ</i> }	<i>ṣaṭ</i>
to draw	<i>ṭanadaṇ</i>	<i>ṭanaṭ</i>
to hear	{ <i>ṣḥanaḍaṇ</i> <i>ṣḥanidaṇ</i> <i>ṣḥanaṣṭaṇ</i> }	<i>ṣḥanaṭ</i>
to neigh,	<i>ṣinaḍaṇ</i>	<i>ṣinaṭ</i>
to reap,	<i>ḍanaḍaṇ</i>	<i>ḍanaṭ</i>
to slumber	<i>ḡḥanaḍaṇ</i>	<i>ḡḥanaḍ</i>

(c) Infinitives in دان (*dan*), preceded by *ra* or *ḥan* reject the termination *dan* for the root as —

VERB.		ROOT
to cherish	<i>parwardaṇ</i>	<i>parwar</i>
to dig,	<i>kandaṇ</i> ,	<i>kaṇ</i>
<i>Exceptions</i>		
to bring	<i>ḍawardaṇ</i> ,†	<i>ḍawar</i> or <i>ḍr</i>
to count,	<i>ṣḥimurdaṇ</i> ,	<i>ṣḥimḍr</i>

VERB		ROOT.
to carry,	<i>burdan</i> ,	<i>bar</i> .
to do,	<i>hardan</i> ,	<i>hun</i> .
to die,	<i>mudan</i> ,	<i>mīr</i>
to entrust,	<i>sipurdan</i> ,	<i>sipār</i>
to offend,	<i>āzurdan</i> ,	<i>āzār</i>
to squeeze,	<i>afshudan</i> ,	<i>afshā</i>

(d) Infinitives in *تی* (*tan*), preceded by *ح* (*hh*), reject the termination, and change *ح* into *ر* for the root, as —

VERB.		ROOT.
to throw,	<i>andākh^htan</i> ,	<i>andāz</i> .

Exceptions

to cook,	<i>puk^htan</i> ,	<i>paz</i> .
to draw a sword,	<i>āh^htan</i> ,	<i>ākh</i>
to recognise,	<i>shinākh^htan</i> ,	<i>shinās</i>
to snap	{ <i>gusekh^htan</i> <i>gusastan</i> }	<i>gusil</i>
to weigh	{ <i>suk^htan</i> <i>sanjīdan</i> † }	<i>sanj</i>

(e) Infinitives in *تی* (*tan*), preceded by *س*, reject both *tan* and *sīn* for the root, as —

VERB		ROOT.
to live,	<i>zīstan</i> ,	<i>zī</i>

Exceptions

VERB		ROOT.
to become,	<i>gashtan,</i>	<i>gard</i>
to embrace {	<i>āghoshtan,</i>	<i>āghosh.</i>
	<i>gādan,</i>	<i>gā,e</i>
to elevate,	<i>afiāshtan,</i>	<i>afraz</i>
to kill,	<i>kushtan,</i>	<i>kush.</i>
to let down {	<i>hishtan</i>	} <i>hil</i> or <i>hish.</i>
or quit {	<i>hīlīdan</i>	
	<i>hishīdan</i>	
to mix,	<i>sinishtan,</i>	<i>sarish.</i>
to plant,	<i>kāshstan,†</i>	<i>kār</i>
to sow,	<i>kishtan,</i>	<i>kār.</i>
to spin {	<i>rishtan</i>	} <i>rīs</i>
	<i>rīstan</i>	
to write,	<i>nawishtan,</i>	<i>nawīs</i>

(g) Infinitives in *تن* (*tan*), preceded by *ب*, generally reject *tan*, and change *ف* into *ب*, as, "to shine,"* *tāftan*, root, *tāb* In some verbs the *ب* remains unchanged, as —

* We may add —

VERB.		ROOT
to deceive,	<i>faieftan</i>	<i>fareb</i>
to obtain,	<i>yāftan</i>	<i>yāb.</i>
to beat,	<i>kūftan</i>	<i>kūb.</i>

VERB.		ROOT
to weave,	<i>bāstan</i> ,	<i>baf</i>
	<i>Exceptions</i>	
to accept,	<i>parīstān</i> ,	<i>par</i>
to bore	<i>astān</i> ,	<i>ast</i> and <i>asab</i>
to conceal	<i>nihāstān</i> ,	<i>nihast</i>
to disturb,	<i>dashāstān</i> ,	<i>dashab</i>
to dig	{ <i>lāstān</i> <i>kāndan</i> †	<i>kāp</i> <i>kān</i> [<i>kān</i>]
to dig a canal	<i>farkāndan</i> , †	<i>farkan</i> and <i>far</i>
to expand (as a flower)	{ <i>shukhāstān</i>	<i>shukh</i>
to go,	<i>raftān</i> ,	<i>raf</i>
to hear	{ <i>shināstān</i> <i>shināndan</i> <i>shināidan</i> }	<i>shinān</i> .
to sweep,	<i>raftān</i>	<i>raf</i>
to seize,	<i>giristān</i>	<i>gir</i> *
to speak,	<i>goftān</i>	<i>go</i> and <i>go, e</i>
to sleep *	<i>kāhāstān</i>	<i>kāhāsp</i>

If the preceding rules, with their exceptions, be learned, no difficulty will be found in conjugating any Persian verb.

* We have also—

VERB.		ROOT
to sleep	<i>kāhābīdan</i>	<i>kāhāb</i> .
to sleep,	<i>kāhābīdan</i>	<i>kāhāb</i> .

INDECLINABLE PARTS OF SPEECH.

48

ADVERBS

(1) Number —

bāre }
ḡakbār } once.

dūbār, twice

si bār, thrice.

ham bār, seldom.

(2) Order —

naḥḥustīn }
awwalā } first
awwal marṭaba }
awwalīn }

suwum }
siyūm }
siyūmīn } thirdly.
siyūm marṭaba }
sūlisī }

duwum }
duwumīn } secondly.
sūniyā }

chahārum }
chahārumīn } fourthly
chah rum marṭaba }
rūbi'an }

(3) Place —

īnḡā, here.

az īnḡā, hence.

īn sū }
īn ḡānīb } this way, this
īn taraf } direction

ānḡā, there

az ānḡā, thence

ān sū }
ān ḡānīb } that way, that
ān taraf } direction

darūn }
andarūn } within

berūn }
birūn } without

faro }
faroḍ } under, be-
 neath

bālā, over, upon, above

har kuyā ki, wheresoever.

hech ḡā, somewhere

hech ḡā na, nowhere.

Interrogation —

<i>kū?</i> where?		<i>chirū</i> , why?
<i>kuy?</i>	} what place?	<i>larā o ch?</i> { why? on
<i>kudām jū?</i>		<i>ba ch sabab?</i> { what ac-
<i>kudām fa</i>		count?
<i>raf?</i>	} tion?	<i>ch kadar</i> , how much?
<i>chand</i> , how many?		what quantity?
<i>chigūna?</i> in what way?		<i>ka</i> , how? when?
<i>chūn?</i> how?		

Time present —

<i>aknūn</i>	} now	<i>imrū</i> , to-day
<i>kunūn</i>		<i>imshah</i> to-night
<i>kulan</i>		<i>imaāl</i> this year
<i>hamīndam</i>	} just now,	<i>hanaz</i> yet
<i>in amin</i>		<i>shumgah</i> , in the evening
<i>hamīn amūn</i>		<i>imdid</i> } in the morn
<i>him aknūn</i>		<i>sahgah</i> } ing
	stant this	
	very mo-	
	ment	

Time past —

<i>pesh az in</i>	} before this	<i>peshin</i>	} anciently
<i>kabl a. in</i>		<i>kadīm</i>	
<i>az pesh</i>	} previously	<i>dīru</i> yesterday	
<i>pesh</i>		<i>dīshab</i> , yesternight.	
<i>pesetar</i>		<i>pār sul parīn</i> , last year	

Time to come —

farda, to-morrow
rūz-i-dīgar } the next day.
dīgar rūz }
farda shab, to-morrow
 night
shab-i-dīgar, the next
 night
pas farda shab, the night
 after to-morrow
pas farda, the day after
 to-morrow
sāl-i-dīgar, the next year
māh-i-dīgar, the next
 month.
hafta,e dīgar, the next
 week

sāl-i-āyanda, the coming
 year
māh - i - āyanda, the
 coming month
hafta,e āyanda, the
 coming week
ba'd az īn }
sīpas } henceforth,
āyanda } in future.
pas az īn }
'ankarīb }
dar īn zūdī } presently
fi-l-faw } immediately,
fi-l-kāl } instantly, di-
bi zūdī } rectly.

Time indefinite —

bārḥā }
bisuyār bār } often, many
bisuyūr } a time
muharraran }
gāh-gāh, occasionally
gāh wakte, sometimes
zūd, soon

nādir, rarely.
hamesha, always.
parwasta, constantly.
har rūz }
rūzāna } daily
har hafta }
haftagī } every week.

Time: (Time and use) —

harāḥ harāḥ	every day	harāḥ harāḥ	every day
harāḥ harāḥ	every day	harāḥ harāḥ	every day
harāḥ harāḥ	every day	harāḥ harāḥ	every day
harāḥ harāḥ	every day	harāḥ harāḥ	every day
harāḥ harāḥ	every day	harāḥ harāḥ	every day

Quantity —

harāḥ, a little	harāḥ, a little
harāḥ, much	harāḥ, much
harāḥ, little	harāḥ, little
harāḥ, abundantly	harāḥ, abundantly
harāḥ, even	harāḥ, even

Doubt —

harāḥ, perhaps	harāḥ, possibly
harāḥ, it may be	harāḥ, peradventure

Affirmation —

harāḥ, certainly	harāḥ, certainly
harāḥ, undoubtedly	harāḥ, undoubtedly
harāḥ, without any doubt whatever	harāḥ, without any doubt whatever
harāḥ, without artifice	harāḥ, without artifice

Negation —

<i>hargız</i> , ever	<i>hech chīz</i> , nothing what-
<i>na</i> , no, not	ever
<i>mutlakan</i> , not at all	<i>hech kudām</i> , none what-
<i>hech</i> , not any	ever
<i>hech wakt</i> , at no time	<i>hech has</i> , no person.
<i>bi hech waǵh</i> , in no wise	<i>hech bāb</i> , on no account

Comparison.—

<i>zıyādat</i>	} more.	<i>kamtārīn</i> , least	} smaller
<i>beshtar</i>		<i>kūchaktar</i>	
<i>afzūn</i>		<i>khurd̄tar</i>	
<i>fuzūn</i>		<i>misal</i> , alike	
<i>bısıyātar</i> , much more.		<i>musāwī</i> , equal	
<i>aksar</i>	} most	<i>muwāzī</i> , parallel	
<i>aghlab</i>		<i>ı ū ba ı ū</i>	} opposite
<i>beshtarīn</i>		<i>mukābıl</i>	
<i>kamtar</i>	} less	<i>muhāzī</i>	
<i>ak l</i>		<i>muwāzın</i>	} of the same
<i>kūchak</i>	} small.	<i>ham wazn</i>	
<i>khurd̄</i>			weight

Arabic nouns in the *accusative* case are used adverbially, as —

kasdan, purposely, *mukarraran*, repeatedly.

Examples

- 47 I went to see him *man yak bār ba dīdan-asā*
once *raftam*
- On e upon a time he went *bāre ba dīdan asā raft*
to see him
- I went to see him *man yak bār ba dīdan-asā*
only *raftam o bas*
- He was *only* two hours *o dū sâ at la man b d o*
with me *bas*
- God *only* knows, *kāudā mī dānad o bas*
You asked of me *alone* *shumā hamīn tanhā a man*
pursist
- I do not *exactly* recollect *durust dar khātir am nīst*
it might have been mid *mī taxdānist ki gahr bā*
day *shad*
- Think *well* perhaps it *kāh b la ammanī b kun shō*
may come into thy re- *yad ba khādir-at biydyail*
collection
- It is, because just as* I was *chirā ki chūn man mahru*
returning disappoint- *manā a dar i shumā bar*
edly from the door of *mī-gashlam jamā'a a*
your house I saw a *dākhā rā dar kūcha dī-*
number of them in the *dam.*
street,
- For I have *often* seen them *chī man biyadr dīdam*
eating their food at *ki eshan dar sâ at i-dā*
two o'clock, *ghirā mī khurand*

INTERJECTIONS AND PREPOSITIONS.

50 Regret or sorrow —

<i>af̣ṣos</i>	} alas!	<i>āh</i> , a sigh!
<i>daregh</i>		

Grief, distress, want —

<i>amān</i> , O quarter!	<i>bedād</i> , injustice! tyranny!
<i>faryād</i> , cry!	

Admiration, real and feigned —

afrīn, create! (i. e. O Lord, let us have more.)

marhabā, welcome!

<i>tabārak allāh</i>	} God is blessed!
<i>bārak allāh</i>	

allāh akbar, God is omnipotent!

allāh kādir, God is powerful!

allāh karīm, God is beneficent!

māshā allāh, God has willed!

inshā allāh, please God!

Lamentation, mourning —

<i>fighān</i>	} lament! oh!	<i>wā,e</i>	} oh, misery!
<i>afghān</i>			

Hatred, contempt —

uff, fie!

Call to attention —

<div style="display: inline-block; vertical-align: middle;"> <i>asak</i> <i>ida</i> <i>asin</i> <i>oi, Oi</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> <i>lol behold! hark!</i> </div>
--

Example

My brother I regret, is *asak* *asak* *asak* *asak* *asak*
 very sence by ill *asak* *asak* *asak*
 How well as (lol) will'd, *asak* *asak* *asak* *asak* *asak*
 yesterday did your horse *asak* *asak* *asak* *asak* *asak*
 run!

PREPOSITIONS

31 Prepositions are placed before the simple or nominative forms, both of Nouns and Pronouns.

"My father went from home to the market,"
Pidar-asak as *asak* *asak* *asak* *asak*

They are:—

<i>as</i> from by <i>id</i> with (in company with) <i>as</i> <i>as</i> on, upon. <i>as</i> , in by to	}	<i>as</i> without. <i>id</i> up to, as far as. <i>as</i> except, besides <i>as</i> , in
---	---	--

32 The rest of the Prepositions are properly, Substantives, or Adjectives.

(a) The following require to be followed by the *zer-i-izāfat*, or sign of the genitive case

<i>bālā</i> , upon, aloft.	<i>nazdīkē</i> , vicinity.
<i>pā,ān</i> , down	<i>berūn</i> , out
<i>fuāz</i> or <i>zabar</i> , above	<i>andarūn</i> , in
<i>ze</i> , below, beneath	<i>kabl</i> , before
<i>furūd</i> , down	<i>ba'd</i> , after
<i>pesh</i> , before	<i>jihat</i> , toward
<i>pas</i> , after or behind	<i>jānīb</i> , side
<i>sū,e</i> , towards, side of	<i>bahar</i> , <i>barā,e</i> , for, on ac-
<i>mīyān</i> , between	count of
<i>pahlū</i> , by the side.	<i>siwā,e</i> , except
<i>nazd</i> or <i>nazdīk</i> , near.	

(b) All the above in para (a) may take *az* before them, except *ba'd*, which takes *az* after it

(c) The following take *az*, before or after them, at the option of the speaker, as —

az pas, from behind, *pas az*, after, then, afterwards

az pesh or *pesh az*, before

az berūn or *berūn az*, from without.

az baghair or *baghair az*, except

When *az* is used after the preposition, *zer-i-izāfat* is omitted

(d) The preposition *ba* may be prefixed to all the foregoing, but not to the five following —

siyas, *barā,e*, *bahar*, *kabl*, *ba'd*

Examples

(e) under the ground, *or i-samīn*
 above the tree *bdld, s darakkī*
 near the city *ba na dīk i-shahr*
 after that, *pas a. dā*
 before me *peśā az man* (time) *peśā i man* (place)

CONJUNCTIONS.

53 The simple Conjunctions are —

<i>ni*</i> or <i>o</i> , and	<i>chī lī</i> , for as whether
<i>nīz kām</i> also likewise.	<i>amīa lekīn</i> but.
<i>gar, agar</i> , if.	<i>balkī</i> but, on the con-
<i>yā</i> , either or	trary
<i>jus</i> except	<i>chū, chūn</i> when
<i>wagar</i> , unless rather	

* The rule for pronouncing the conjunction , "and," is as follows:—

When it connects sentences and clauses it is pronounced *wa*, as—

he came and went *dawād wa roft*

When it connects words in a phrase it is sounded as *o* sometimes as *w* for example —

day and night { *rūz o shab*
rūz w shab

In transcribing it into the Roman character, , will be rendered as *o* but the student must remember the rule given above.

COMPOUND CONJUNCTIONS.

wagar, and if*wale*, *walkin*, and but*agarchi*, *garchi*, although

CONJUNCTION AND PREPOSITION

bajuz, excepting*bāham*, *būham*, together.

The union of Adjectives, Prepositions, Adverbs,
Pronouns, as —

harchand, although, notwithstanding.*harchandhi*, „ „*binābarīn*, because, therefore.*zīrā*, „ „*zīrāhi*, „ „*az īn jihat*, „ „*zīnrū*, „ „*az īn sabab*, „ „*hā' ān hi*, whereas, inasmuch as*pesh az ān hi*, before that*ba'd az ān hi*, after that.*Examples*

He asked everybody except me, *az hama kas pursīd magar
az man*

I was awake, but thou wast not, *man bedār būdam ammā tū
na būdī*

The sun will scorch thee if thou goest abroad, *āftāb tū-rā hhwāhad sokht
agar berūn bi-ī avī.*

NUMERALS

54.

CARDINAL NUMBERS.

یک	۱	1	ساترده	۱۶	16
دو	۲	2	هفده	۱۷	17
سه	۳	3	هجده	۱۸	18
چهار	۴	4	نوزده	۱۹	19
پنج	۵	5	بیست	۲۰	20
شش	۶	6	بیست و یک	۲۱	21
هفت	۷	7	بیست و دو	۲۲	22
هشت	۸	8	سی	۳۰	30
نه	۹	9	چهل	۴۰	40
ده	۱۰	10	پنجاه	۵۰	50
یازده	۱۱	11	شصت	۶۰	60
دوازده	۱۲	12	هفتاد	۷۰	70
سیزده	۱۳	13	هشتاد	۸۰	80
چهارده	۱۴	14	نود	۹۰	90
ساترده	۱۵	15	صد	۱۰۰	100

صد و یک	۱۰۱	101	هفتصد	۷۰۰	700
دو صد	۲۰۰	200	هشتصد	۸۰۰	800
سه صد	۳۰۰	300	نهصد	۹۰۰	900
چهار صد	۴۰۰	400	هزار	۱۰۰۰	1000
پانصد	۵۰۰	500	ده هزار	۱۰۰۰۰	10,000
ششصد	۶۰۰	600	تومان لك	۱۰۰۰۰۰	100,000

55. The numbers occurring between the tens are formed by adding the smaller number to the decade conjunction *o*, as —

shast o shish, sixty and six

To find the precise date (Christian) corresponding to any given year of the Hijia

Let *M* = Mussulman date in years

Let *E* = required English date in years

Then $E = M \times 0.970225 + 621.54$

This is exact to a day

DAYS OF THE WEEK

Sunday, *yak shamba*

Monday, *du shamba*

Tuesday, *se shamba* [*ba*

Wednesday, *chahar sham-*

Thursday, *panj shamba*

Friday, *ādina*

Saturday, *shamba*

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DERIVATION OF WORDS

56.

SUBSTANTIVES.

(a) The Persian names of Agents are formed by prefixing nouns to contracted participles active, as —

a seller of roses,	<i>gul farosh</i>
a cooker of broth (i e the cook)	} <i>ash paz.</i>
a shoemaker,	
a hatter,	<i>kullah due</i>
a saddler,	<i>cîn ad.</i>

The contracted participle is sometimes corrupted as —

Bân, a corruption of *man* contracted from *mânanâ*
“a remainder”

Gar and *gâr* a form of *kâr*

Observe that *gar* signifies a maker, and that *gâr* indicates a performer

Examples.

a gardener,	<i>bâgh-bân.</i>
a porter (doorkeeper)	<i>dar bân</i>
a jailor	<i>zindân bân</i>
a goldsmith,	<i>zargar</i>
a blacksmith,	<i>âhangar</i>
a potter	<i>kûsagar</i>
an attendant,	<i>khidmatgâr</i>

NOUNS OF PLACE.

(b) *Gāh* is added to the noun, as —

a bed,	<i>ḥḥwāb-gāh.</i>
a resting-place,	<i>manzīl-gāh.</i>
a throne-chamber	} <i>taḥḥt-gāh.</i>
capital of an empire	
the evening,	<i>shām-gāh</i>
halting-place,	<i>farūd-gāh</i>
untimely,	<i>begāh</i>

(c) The affixes *istān*, *zār*, *kada*, *dān*, *sār*, *āḥḥ*, may be used, as —

a rose-garden,	<i>gulistān</i>
a salt place	{ <i>namak-zār.</i>
	<i>shū'a-zār</i>
an idol temple,	<i>būt kada</i>
a fire temple,	<i>ātash kada</i>
a penholder,	<i>kalam dān</i>
a mountainous country,	<i>koh sār.</i>
a rough, stony place,	<i>sang lāḥḥ.</i>
a demon-haunted place,	<i>dew lāḥḥ.</i>

DIMINUTIVES

57 A diminutive is formed by adding one of the four affixes لک , کک , چک and ٲ to a noun

(a) The affixes ب, ك and س only are used in the case of rational beings, as —

a small man,	niara <u>ك</u>
a small woman,	onuk
a small girl,	du <u>k</u> hara <u>k</u> .

In an endearing sense, as —

My poor dear little child *ʃuk-i man bimār ast*
is sick,

(b) In a contemptible sense ك is used

O thou fellow!	ai marī <i>kā</i>
Why, this woman!	ai onoka

(c) In the case of persons not grown up it is sufficient to add س (*h*) only, as —

a naughty boy	piara <u>س</u>
a good-for-nothing girl,	du <u>h</u> lara

(d) The only affix used in the case of an irrational being is ب, as —

a small horse,	asp <u>ك</u>
a small ass,	<u>k</u> arak

At the same time the adjectives *kūchak* or *khurd* may be used as:—

a small horse	aspak-i kūchak.
---------------	-----------------

The affix may denote pity, or compassion, as —

the poor tired ox, *gāwak-i-h/asta*

the poor wretched ass, *hharak-i-miskīn*

It is usual, however, to add لَ (l) to the generic noun,² as —

poor little creature, *hamūnah*

poor little bird, *mung^hah*

poor jaded beast, *hamūnah-i-h/asta*

the weak miserable animal, *jānuar-i-zā'if*

(e) The affixes لَ and جَ are used with inanimate objects, as —

a little pond, *haizah*

a small garden, *bāghcha*

(f) The affix لَ is used when a noun is to be applied in an unusual way, as —

significant wink of the eye, *chashmah*.

clapping the hands, *dastah*, from *dast*, the hand

listening by stealth, *goshah*, „ *gosh*, the ear.

making a somersault, *pushtah*, „ *pusht*, the back

* The word *mung^h* applies to all birds

„ „ *ha.wān* „ „ domestic animals and fish

„ „ *jānuar* „ „ wild beasts, reptiles, and
vermin

„ „ *gardshanda* „ reptiles only.

ABSTRACT AND VERBAL NOUNS.

58 An *abstract noun* may be formed from an adjective simple or compound, or from a noun, by the addition of *yū ma ruf*, نى, ى.

(a) From an adjective —

goodness, *neki*, from *nek* good
 the possessing of the world royalty, *jahundari*,
 from *jahun dar*, world possessing
 idleness, *bekari* from *bekar* idle

(b) From a noun —

friendship, *dosti* from *dost* a friend
 manliness, *marli*, from *marl* a man
 entertainment *mishmani* from *mishman*, a guest
 sovereignty, *badshahi* from *badshah*, a king

If the primitive word ends in obscure *s* the *s* is suppressed, and the letter *ف* is inserted as —

madness, *uzuragi* from *uzurda*, and
 infamy, *bachhagi*, „ *bachcha* a child
 slavery *bandagi* „ *banda*, a slave

59 *Verbal Nouns* are formed by changing *u* of the infinitive into *ا*, as —

speech, *guflār* from *guflan*
 motion, *raftār*, „ *raftan*.
 seeing, *didar* , *didan*

This termination occasionally gives the sense of agent, as —

seller, *kharīdār*, from *kharīdan*.

purchaser, *farokhtār*, „ *farokhtan*.

The third person singular of the preterite may be placed (a) before the imperative of the same verb, (b) or before the third person singular of the preterite of the same or another verb, as —

(a) conversation, *guft-gū,e*, or *guft-o-gū,e*
search, *just-jū*

buying and selling, *kharīd o farosh*

(b) buying and selling, *kharīd o farokht*

coming and going { *āmad o raft*
 āmad o shud

(c) To express suitability, *ی یā,e ma'rūf*, or *yā,e hyākat*, is added to the infinitive, as —

fit to be done, *kardanī*

fit to eat, *khandanī*

(d) A noun may be formed from the root by adding *ی (ī)* or *ش (ish)* as —

speaking, conversation, *go,ī*, from *go*, root of *guftan*.

creation, *afrīnīsh*, from *afīn*, root of *afīdan*

burning, inflammation, *sozīsh*, from *soz*, root of *sohhtan*

frightful, *hhauf-nāh*, from *hhauf*, fear.

learned { *dānīshwar*, or } „ *dānīsh*, knowledge
 dānīshwār }

golden, *zarīn*, „ *zar*, gold

(b) The particles آسا, دس, دس, سا, سار, ش and س added to nouns form adjectives denoting similitude, as. —

like musk, *mushhāsā*.

like the sun, *hhurdīs*.

like magic, *sikīsā*

like dust (i e humble), *hhāh-sār*.

like the moon (i e beautiful,) *māhwash*

like the sun, *hhurshūd-sār*.

(c) The particles *fām* (*pām*, *wām*), *gūn* and *īn* denote resemblance in respect to colour, as —

black-coloured, *siyah-fām*

rose-coloured, *gul-gūn*

emerald-coloured, *zumurrādīn*

ruby-coloured, *lāl-fām*

tulip-coloured, *lālu gūn*.

azure-coloured, *āb-gūn*.

(d) Some adjectives to express fulness and completeness are repeated, the letter ī being inserted between them, as —

brimful *labālab* from *lab* lip
 entirely, *sarāsar* from *sar* head
 of various colours, *gūnāgūn* from *gūn* colour

(e) Adjectives may be formed from nouns by adding *ی* *yū* & *ma'rūf* as —

Persian, *īrānī* (*ajamī*) from *īrān* (*ajam*), Persian.

Indian *hīndī* from *hīnd*, India.

of the city of Shiraz, *shīrāzī* from *shīrā*, city of Shiraz.

of the city of Baghādād, *baghādādī* from *baghādād* city of Baghādād

a town, *shākhrī* from *shākr* a city

of the sea, *baḥrī*, from *baḥr* sea.

(f) The particles *ا*, and *ان* are added to denote fitness as —

fit for a prince *shāhshāhī* or *shāhshāhānā*

fit for a maniac *dehshānā*

fit for a man *marīdānā*

fit for women *sandānā*

(g) The ordinal number is formed by adding *um* to the cardinal as —

the seventh *haftum*, from *haft* seven.

the twenty seventh, *bišt o haftum*.

The three first ordinals are exceptions to this rule, as —

COMPOUND WORDS

63.

SUBSTANTIVES.

(a) Two nouns may be used in juxtaposition in the reverse order of the genitive, the sign of *ī.ā/at* being rejected as —

the counsel book *paṇḍ-nāma*

the day book, *rūp-nāma*

the cook house *bāvarakḥ kāṇa*

the battle-field *razm-gaḥ*

the asylum of the world *jaḥān-panāḥ*

(b) Two contracted infinitives may be used, connected by , as —

speaking and hearing (i.e. conversation), *guṣṭi o śāṅkṣi*
coming and going *āmad o raṣṭi* *āmad o śāṅkṣi*.

(c) A contracted infinitive with the corresponding root may be used, as —

conversation *guṣṭi o go* or *guṣṭi-go*

search *juṣṭi o jū* or *juṣṭi-jū*.

(d) Two substantives of the same, or of different significations, may be used, as —

boundary and region (i.e. empire), *marā o bām*

water and air (i.e. climate) *āb o āwā*

growing and increasing (i.e. rearing) *naśāw o nūmas*

(e) An infinitive preceded by *ن* is rendered negative, as. —

the non-hearing, *nū shunīdan*.

ن corresponds with the English prefixes *un*, *in* or *non*.

و , ,, negation *no*, *not*.

(f) A numeral and a substantive may be used, as —

the afternoon, *si-pukar*

a quadruped, *chahār-pā, e*

Sunday, *yak-shamba*

ADJECTIVES

64 Compound Adjectives may be formed as follows —

(a) Of two nouns, both Arabic, both Persian, or one of each, as —

fairy-faced, *parī ruḥḥsār* or *parī rū, e*.

angelic disposition, *malak aḥḥlāk*

hon-hearted, *sher-dīl*

generous disposition, *karīm tab'*

rose bud mouthed, *ghuncha dahān*

ruby-lipped, *yakūt lab*

army numerous as the stars, *anjum siṣṣāḥ*

kingly pomp, *su'tanat dasṭgāh*

justly disposed, *adūlat ā, īn*

melancholy-minded, *maḥzūn khūḥr*.

jessamine-scented, *saman bāṣ*
 perspicuous in speech *ṣaṭīḥ kalām*
 resembling the sea, *daryā mizāl*.
 eloquent in discourse, *baligh kharīb*

(δ) Of an adjective prefixed to a noun, as:—

handsome-faced, *kharīb rūṣ*
 pure-hearted *ṣaf dil*
 simple-minded *ṣallīm kalb*
 well-disposed, *ṣāḥib kharīb*
 right-minded (benevolent) *ṣaḥ maḥṣar*
 pleasant chanting *kharīb ilhām*.
 ugly faced *ṣaḥ rūṣ*
 hard hearted *ṣangīn dil*.
 sour browed *ṣarīb abru*.
 pure-minded *ṣaf zamīr*
 pure-natured, *ṣāḥ ṣīnah*
 black-eyed *ṣiyāḥ ṣaḥab*.
 sweet tongued, *ṣaḥīb ṣabīb*.
 red faced, *ṣurīb rūṣ*
 grey haired *ṣaḥīb mūṣ*
 ill tempered *ṣaḥ ṣaḥīb*
 bitter in speech *ṣaḥīb ḡuḥlār*
 sharp-witted, *ṣaḥ fāḥm*.
 swift footed *ṣabīb ṣarīb*
 ill mannered *ṣaḥ ravīb*.
 pure-natured, *ṣāḥ ṣabīb*

of good morals, *nah i khlāk*
 clear in judgment, *raṣaḥ ḥakl*
 broken-hearted, *ḥṣīn 'a ḥal*
 distressed in heart, *ḥa i ḥal*

(c) Of a verbal root added to a substantive or adjective, as —

world-conquering, *j. 'āl-gir*
 enemy-enslaving, *'adū-l 'ūd*
 pearl-cattering, *'al-rr-s/ā' ḥa*
 amber-scented, *'a i 'r-āqīn*
 hero-overthrowing, *r arid-fyān*
 heart-afflicting, *ḥal-izir*
 rose-scattering, *qal-afz'ān*
 assembly-adorning, *r afīs-ārā*
 soul-refreshing, *ruḥ-ā'ī*
 fault-forgiving, *khata-l 'ahl*
 delight-increasing, *bal-jat-afzā*
 town-disturbing, *shahr-ā'al ul*
 being covered with dust, *ghabār-ālud*
 blood-shedding, *khun-raz*
 being mixed with honey, *shahd-āmez*
 world-illuminating, *gīlī-afruz*
 fear-increasing, *wahshat-afzā*
 dread-inspiring, *dihshat-angez*
 battle-seeking, *jang-jū*
 early rising, *sahar-khez*

self-indulging *tsu p'ang*
 light-spiritedness, &c. *ts'ing*
 stranger-cherishing *ch'ieh shue*
 heart-expanding *sh' ts'ui*
 person-liking *sh' ts'ue*
 well-treating *sh' ts'ue*
 sweet singer *sh' ts'ue*
 rank (flatter) breaking *ts'ue*

(J) Of a past participle added to a substantive

—

chance-stricken *sh' ts'ue*
 stricken with darkness *sh' ts'ue*
 experienced *sh' ts'ue*
 , , , *sh' ts'ue*
 one who has been tried in battle *sh' ts'ue*
 one who has laid a snare *sh' ts'ue*
 one who has endured affliction *sh' ts'ue*

(K) Of a substantive with the prefix *ts'ue* —

possessed of wealth *ts'ue*
 cheerful *ts'ue*

(L) Of a substantive with the prefix *ts'ue* :—

senseless, be *ts'ue*
 without discrimination, be *ts'ue*
 heartless, be *ts'ue*

unjust, *be mṣāf*.
 careless, *be bāk*
 unreligious, *be dīn*

(g) Of a substantive with the prefix *هم*, “together,” “with,” as —

being in the same house,	<i>ham-khāna</i>
„ associates,	„ <i>ṣukbat</i> .
„ „	„ <i>rāh</i>
„ „	„ <i>'umr</i>
„ „	„ <i>nshīn</i>
„ bed-fellows,	„ <i>bistar</i>
„ confidants,	„ <i>rāz</i>
„ in the same school	} „ <i>maktāb</i>
(i e school-fellows)	
„ intimate,	„ <i>dam</i> .
sympathising,	„ <i>dād</i>
a playfellow,	„ <i>bāz</i>

(h) Of a substantive with the prefix *كم*, as —

of little value,	<i>ham-bahā</i>
thin-bearded,	„ <i>rīsh</i> .
of little resource,	„ <i>māya</i>
with little experience,	„ <i>taḡriba</i>

(i) By prefixing *ل* to (1) an adjective, (2) a verbal root, (3) a past participle, (4) a substantive

- (1) To an adjective, as —
 improve *ad pdk*
 of measure interlun, *ad, dk rdk*
- (2) To a verbal noun —
 ign rent, *ad ddk*.
- (3) To a past participle —
 not commended, *ad nt dk*
- (4) To a substantive —
 worthless *ad dk*
 not according to one's liking *dk dk*
 unmanly *ad mdk*

VERB.

(5) Persian Verbs may be added to Substantives, Adjectives, Participles, Prepositions and Adverbs.

- (a) To substantives, as —
 to seek justice, *dk dk dk*
 to mix colours, *rang s-ekdk*
 an opinion, *rdk rdk*
- (b) To an adjective, as —
 to do good *nek kardn*
 to become sick, *blndr skdn*
- (c) To a participle or noun of agency, as —
 to become a searcher *gyndg gnddn*
 to sit smiling, *dkndn nshdn*

(d) To particles, as —

to come in, *dar āmadan*.

„ rise up, *bar khāstan*.

„ sit down, *faro nishistan*.

„ soar upwards, *bālā parīdan*.

„ go up, *bālā raftan*

„ come down, *pā, īn āmadan*.

(e) The verbs *kardan*, *sākhtan*, *farmūdan* and *namūdan* are often used with substantives and adjectives in the sense of *making*, as —

to make an order, *hukm kardan*

„ make content, *khushnūd sākhtan*

„ pay attention, *iltifāt namūdan*.

„ peruse a letter, *mutāla'a farmūdan*

The verbs *dāshtan* and *zadan* are sometimes used in the sense of *making*, as —

to keep watch, *pās dāshtan*.

„ make search, *ṭalab dāshtan*.

„ express an opinion, *ā, e zadan*

„ speak, *haraf zadan*

(g) The verbs *khurdan* and *dīdan* are used in the sense of “to suffer,” or “experience,” as —

to grieve, *gham khurdan*

„ be grieved, *ghussa khurdan*.

„ feel regret, *ta, assuf khurdan*.

- to suffer affliction *niksat dī la*
 " to ill, to *p dī la*
 " experience kindness *stada dī la*

(4) The following verbs are chiefly used in compound —

- to bring *duat la*
 " become quarrelsome *stak la*
 " " (to turn) *paik la*
 " " () *pañdila*
 " bear, burden
 , to *la la*
 " come *damda*
 , deride, suffer *lī la*
 , do make *lort la*
 " draw, undergo *lailila*
 " find *yāla*
 " have *dāla*
 " make *stāla*
 " order *farra da*
 see *dī la*
 " strike, *ada*
 , to *nikhila*
 " search, *gula*
 , show *namada*
 , take, *griṣṭa*
 " wish *nak lāla*

Examples.

- to apologise, 'uzr *khwāstan*
 „ assault, *hujūm āwardan*
 „ appear, *tālī' āmadan*
 „ be astonished, *muta'ajjab gar'dīdan.*
 „ „ „ „ *shudan.*
 „ „ „ „ *ta'ajjub kardan*
 „ „ „ „ *namūdan.*
 „ „ „ „ *dāshtan*
 „ „ „ „ *'ajab āwardan*
 to be beneficent, *ihsān farmūdan.*
 „ be bereaved, *hijrān dīdan.*
 „ believe, *'itikād dāshtan*
 „ „ „ „ *namūdan.*
 „ „ „ „ *āwardan.*
 „ „ „ „ *kardan*
 „ complete, *tanūm kardān.*
 „ „ „ „ *farmudan.*
 „ „ „ „ *sākhtan*
 „ „ „ „ *namūdan.*
 „ envy, *hasad burān.*
 „ expect, *intizar kashudan.*
 „ „ „ „ *kārdan*
 „ „ „ „ *burādan.*
 „ „ „ „ *namūdan.*
 „ „ „ „ *dāshtan.*

SYNTAX.

ARRANGEMENT OF WORDS.

In prose compositions the nominative is put first, then the object or complement, and, lastly, the verb, as —

the mughal purchased the *mughal tuṭī-rā kharīd*.
parrot,

Timur arrived in India, *tīmūr ba hindūstān rasīd*

Words and phrases denoting time, manner, &c, when they apply to a whole sentence, are placed first, as —

one day, in a certain city, *rūze, dar shahre, dar weshe*
a darwesh went to the *bar dūkān - i - bakkāle*
shop of a certain trader, *raft*

When the complement to a verb is a complete sentence it is put last, as —

that man said, “Do you *ān mard guft, marā ahmak*
consider me a fool?” *mī-pindārī ?*

a certain king saw in a *pādshāhe dar khwāb dīd ki*
dream that the whole *tamām - i - dandānhā, e-o*
of his teeth had dropped *uftāda and*
out

When the object is qualified by a relative sentence the object is placed before the verb, and the qualifying phrase after it, as —

I have heard of a king, *pādāsh īlā rd shāhshāh kē*
 who issued the order for *lā kashānā a asīrē*
 the executing of a cer- *shāhshāh kard*
 tain captive

they relate of one of the *yakard az mulūk-i-ajam*
 kings of Persia, that he *hikāyat kunnānā kē dast*
 extended the hand of *i shāhshāh lā mal i ra i*
 usurpation over the pro- *qat dard kard*
 perty of the people

CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES AND PREPOSITIONS

Adjectives are indeclinable

The adjective usually follows the noun which it qualifies, as —

a good man fears God *mard i khūb a khudā mī*
tarasht

my black horse was in the *asp i-siydah i may dar tā*
 stable *khūbā bud*

When the noun is in apposition, the adjective may either precede or follow the substantive

The word immediately before the verb has usually *yd, a mār f** as —

thy father is a good man *padar i tā mard i khūb īst ;*
 or *padar i tā khūb mard īst*

The full form is : *padar-i-tā khūb mardā ast* in which *yd, a mahjūl* is used.

London is a great city, *landan shahr īst bisiyār buzurg*, or, *landan bisiyār shahr -i- buzurgīst*, or, *landan bisiyār buzurg shahr īst*, or, *landan shahr-i-bisiyār buzurg īst*

If the adjective express more than a simple quality, such as *good* or *bad*, or if it be of Arabic origin, it should be placed *after* the noun, whether expressed before or after the verb, as —

thy servant is a bad man, *naukar-i-tū mard-i-sharīr** *īst*, or, *naukar-i-tū mardīst sharīr*. (It would be wrong to say, *naukar-i-tū sharīr mardīst*)

Adverbs should be placed immediately before the adjective, sometimes the second noun may intervene, as —

England is a very good kingdom, *ingland mamlakat-i-bisiyār khubīst*, or, *ingland bisiyār mamlakat-i-khūbīst*, or, *ingland khairī khūb mamlakate ast*, or, *ingland mamlakate ast khairī khūb*.

* *Sharīr* is Arabic One might say —
naukar-i-tū bad marde ast

When the adjective *precedes* the substantive, it will be noticed the mark of *isāfat* is not used. In Persian this construction is called the inverted epithet.

The names of places and rivers are placed *after* the words city, town, &c., with the *isāfat* between them as —

the river Euphrates, *daryā-ye fardāh*.

The *isāfat* sometimes supplies the place of the conjunction, as —

a mistress with rosy cheeks *yār : gul 'isār : shirin*
and honied speech *sukhan*

Two nouns, in common use, sometimes omit the *isāfat*; they are —

a companion, master	} <i>isātib</i>
a possessor of endowed with	
head, top extremity,	

as —

a possessor of wealth,	<i>isātib māl</i>
possessed of skill,	<i>isātib kunnār</i>
fountain head	<i>sar chākma.</i>
head of the way,	<i>sar rāh</i>
source of wealth, capital,	<i>sar madya.</i>

The following noun is used with the Arabic *al* 'the' —

a lord master endowed with *gā.*

as —

possessed of dignity,	<i>zū-l-jalāl.</i>
possessed of motion,	<i>zū-l-harakat</i>
possessed of life,	<i>zū-l-hayāt</i>
Alexander the Great,	<i>zū-l-karnain.</i>

(two-horned or powerful)

The following noun, similar to those just mentioned, takes the *izāfat*, as —

people belonging to any profession, an inhabitant, lord, master, worthy, fit, endowed with	} <i>ahl.</i>
---	---------------

as —

veiled,	<i>ahl-i-hijāb</i>
an artificer,	<i>ahl-i-san'at.</i>
a councillor of state,	<i>ahl-i-dewān.</i>
a traveller,	<i>ahl-i-siyāhat.</i>

COMPOUND ADJECTIVES

Any noun with a particle prefixed to it may become an epithet, as —

a man possessed of wealth, *marḍ-i-bāmāl.*

Some epithets consist of several words, as —

a country taken in war,	<i>mulḥ-i-bayang girifta</i>
a slave with a ring in his ear,	<i>banda, e halka bagosh.</i>
the All-wise, who endows	<i>hakīm-i-sukhan bar zabān</i>
the tongue with speech,	<i>āfrīn</i>

NUMERAL ADJECTIVES

Numeral adjectives agree both in number and gender with the thing. They are put always in the singular number. —

a thou a lion *harde masd (t) harde masde*
 newly brought in *harde masde firda (n t) harde masde : firda*

The greatest number heard is expressed first, the rest following in the same order, as:—

two hundred and fifty four *de xalo fardjsh e elade*
 thou art seven hundred *harde o kof xalo harde el*
 died and eight three *de nigofand*
 sheep

From eleven to nineteen however the smaller number is expressed first. (See p 61)

A definite noun may be used in the plural number to answer the cardinal number, as —

the men were two thou *masde du harde kadad*
 and,

Sometimes a phrase from the Arabic is introduced as an epithet to a Persian substantive as —

a darwish whose prayers *darwish i mustajid'ah d*
 are answered *darwad*
 a man sincere of speech, *ward i-jiddihul faul kari*
 generous of soul, *ma n nafa*

The adjective pronouns *ān*, *īn*, precede then substantives.

Some adjectives of a pronominal nature, as *hama*, "all," *dīgar*, "other," *chand*, "some," or "several," precede or follow their substantives, for example.—

all the people,	<i>hama mardumān</i> , or, <i>mardumān-i-hama</i>
the other woman,	<i>dīgar zan</i> , or, <i>zan-i-dīgar</i>
some, or several days,	<i>chand ī ūz</i> , or, <i>ī ūz-i-chand</i> .

COMPARISON

The word *than* after the comparative degree is expressed in Persian by *az*, as —

more splendid than the sun,	<i>roshantar az āflāk</i> .
women are more delicate than men,	<i>zanān nāzuk-tar az mardān and</i>

Sometimes *bih*, "good," in the positive form, is used, when denoting comparison, for "better," as —

silence is better than evil-speaking, but speaking well is better than silence,	<i>khāmoshī bih az sukhān-i-bad ast, wa sukhān-i-neh bih az khāmoshī</i>
---	--

The superlative degree governs the genitive as.—

the best of men,	<i>mektarin i marduman</i>
they say that the mean	<i>seyan-i ki kamtarin-i jan</i>
est of animals is the ass,	<i>karar <u>khar</u> ast</i>

The same rule applies to superlative forms from the Arabic, as —

the most illustrious of the	<i>ashraf i-anbiya</i>
Prophets	

The particles called prepositions are few in number. The most common are —

<i>ā</i> "from"	<i>bā</i> "with"	<i>bar</i> "on"	<i>be</i> "in into"
<i>be</i> "without,"	<i>tā</i> "till	<i>as far as</i>	<i>jav</i> "except,
"besides,"	and <i>dar</i>	"in"	

Prepositions take the simple or nominative form of a noun or pronoun after them as —

from Baghdad to Shiraz I	<i>ā baghaddād tā shīrāz bā</i>
will go with thee	<i>tā kharidān raft</i>

Such other words as are used like prepositions require *ser* i *izafat* as —

near the minister,	<i>nar-i ken ir ; or, ba nard-</i> <i>i ken ir</i>
above his head,	<i>bāld, e sarash</i>
before me,	<i>pest i man ; or, dar pest-</i> <i>i man.</i>
under the earth,	<i>ser i amin</i>

PRONOUNS.

The affixes are —

<i>Pers</i>	<i>Sing</i>		<i>Plur</i>	
1	my	أَم am,	our	مَان mūn.
2	thy	أَت at,	you	تَان tān
3	his	أَش ash,	their	شَان shān

Mention has already been made (see page 28 Gr) of the use of these affixes when attached to nouns

It will be sufficient in this place to add that the plural terminations are rarely used , and that when the noun to which the affix belongs is in construction with an adjective, the affix is usually added to the *adjective*, as —

thy dear life, 'umr-i-azízat

The affixes اش , ات , ام may be employed to denote the dative and accusative cases *to me*, *to thee*, or *me*, *thee*, &c ; as well as the possessives *my*, *thy*, *his*

The affixes may be joined to the verb which governs them, or to any word* in the sentence, as —

* Except the simple prepositions and a few of the conjunctions, as *wa* and *yā*.

the porter did not admit *darbū nam rahu na kard.*
mo,

the earth has so much *kāk-ash chunūn bukhurī*
 consumed it,

Sometimes there is ambiguity thus in the first sentence, *darbū nam* by itself might mean *my porter*. In a case of this kind the context must be considered.

The reciprocal pronoun *دو،* corresponds to our pronoun *self* as —

I myself,	<i>man kāk</i>
thou thyself,	<i>to kāk</i>

It may be the nominative to *any person* of the verb, the termination of the verb showing sufficiently the sense, as —

I myself went,	<i>kāk raflam</i>
they themselves went,	<i>kāk rafland</i>

It is used as a substitute for a possessive pronoun as —

the goldsmith went to his *sargar ba kākna, o kākna*
 house, *rafl*

I was coming from my *man as bāgh-i-kāk āma*
 garden *dam*

Zaid beat his (own) slave, *Zaid ghulām i kāk rā sad*
 Zaid beat his (another's) *Zaid ghulām i-o-rā sad*
 slave,

he said that of my father's side I passed my
 there

इ and ए are simply connectives, not rela-
 tives as —

I saw a person who pos- *malik eḍḍa-rā dhāra ki*
 sessed wisdom *akl dādā*

After *ki o* is understood that he
 the fool who sets up a *o'ḷaḷ ki o* (usually writ-
 camphor candle in a *ten k)* *ra i rasta*
 clear day *stama i kīf i nīhad*

Example in the genitive —

many a renowned person *ba nāwār ki rā-rā i man*
 age have they deposited *dajā lardā and ki a*
 beneath the dust of *(usually written ka)*
 whose existence (*lit.*, *kastiyāḥ ba rāḷe zamā*
 that of his exist- *guk nīdān na nīnad*
 ence) no trace remains
 on the face of the
 earth,

Again —

I am not he whose back *du na man bādāra ki rāḷ*
 you will see in the day *i-jang bīnī pūḥ i man*
 of battle (*lit.*, that you
 should see my back)

Example in the dative. —

O (thou) to whom my person appeared contemptible (*lit*, that my person appeared to thee),
ai ki sho^hh-i-manat hakīr namud.

Example in the accusative —

he whom I beheld all fat, like the pistachio nut (*lit*, he that I saw him),
ān ki chūn pistā dīdam ash hama magz

Example in the ablative —

that (proceeding) in which there is suspicion of danger,
ān ki dar waī mazzina, e hatr ast.

The terms *har**ki*, *har**chi* correspond respectively to “whosoever,” “whatsoever” *Har**ki* refers to rational beings, *har**chi* to inferior animals or inanimate objects

For example —

whosoever shall wash his hands of life, the same will utter whatever he has on his mind,
har^{ki} dast az jān bishūyad, har^{chi} dar dīl dārad bi- goyad

When a substantive is expressed after *har*, the particle *ki* may follow, as, —

everything which, *har chīz ki*

When *yd e majkāl* is added to a noun, followed by *kī* or *chī*, the substantive is rendered more definite as —

envy is such a torment *hasad ranje ast kī az mash*
 that it is impossible to *akhat-i-dm jaz ba marg na*
 escape from its pangs *tarām rast*
 except by death,

The particles *kī* and *chī* when used interrogatively are to be considered as substantives, as —

whose horse may that be? *dn asp-i kī bāshad?*
 to whom are they speaking? *kird mī-goyand?*
 who are they? *ekham kiyam?*
 on account of what are you *az bākar i chī amada?*
 come?
 for what did you go? *chīrd rafti?*

The particle *id* is frequently added to numerals it implies individuality, as —

I have two or three let- *man ham dā i id kaghaz*
 ters to write (i.e., two *dāram binawisani*
 or three individual let-
 ters)

When two nouns come together so as to form one compound word, the genitive is formed by adding *as* to the first noun which should be made definite by affixing *yd, e wāhdat* or by prefixing a numeral, as —

a sword of steel,	<i>shamshīre az fūlād, or</i>
	<i>shamshīr-i-fūlādī</i>
two swords of steel	<i>dū shamshīr az fūlād.</i>

CONCORD OF VERBS

If the nominative to a verb be expressive of rational beings, the verb will agree with its nominative, as .

the brothers were vexed, *barādarān ranjīdand*

Two or more nouns, in the singular, require a plural verb, as —

the goldsmith and carpenter seized the images, *zargar wa nayjār butān-rā giriftand*

If the nominative to a verb be expressive of irrational beings, the verb is *usually* in concord with its nominative, but sometimes it is in the singular, as —

four horses were killed, *chahārasp kushta shudand,*
or, *chahār asp kushta shud*

the animals of the forest made a noise, *jānwarān-i-besha āwāz namūdand*

When two or more nouns (expressive of distinct genera) have a common verb, the verb will be in the plural, as —

the horse and the ass are *asp wa khar a wak jins*
 not of the same genus, *nīṣṭand*
 a horse, an ass and an ox *aspe wa khare wa gūwe*
 were killed, *kashā shudand*

In respect to nouns representing inanimate objects, the verb is sometimes made to agree with its nominative, sometimes put in the singular

It is not absolutely necessary to use a verb in the singular when the nominative is in the plural at the same time the verb is often so used *especially in the passive voice*, by eminent writers and correct speakers. In the Active Voice the verb should usually agree with its nominative. For example —

the houses of the people *kādnakhā, mardum kharab*
 were destroyed, *shudand* or *kādnakhā e*
mardum kharab shud
 the houses of this city are *kādnakhā, in shahr bisyar*
 very small, *kachak* and rarely
kādnakhā, in shahr bisi
yār kachak ast

If several nouns representing *distinct* classes of objects have a common verb, the verb will be in the plural as:—

water fire and earth are *db, dīsh wa khāk a ap*
 of opposite nature *ddī : yak digar and*

If, however, they be of the same *quality* or *class*, the verb may be in the plural, but is usually in the singular, as —

in our garden grapes, figs,	<i>dar bāgh-i-mā angūr wa</i>
and apples are not to be	<i>anjūr wa seb yāft na mī-</i>
found,	<i>shavad, or, rarely, na</i>
	<i>mī-shavand.</i>

at this season snow, rain,	<i>dar in mausim barāf wa</i>
hail, thunder, and light-	<i>bārān wa tagarg wa i'a'd</i>
ning frequently come	<i>wa bark mukarīr bāham</i>
together,	<i>mī-āyad, or, rarely, mī-</i>
	<i>āyand</i>

If the nouns be expressive of things which have no material existence, *e g*, time, day, night, joy, grief, &c, the verb is usually put in the singular, as —

grief, joy, death, life, all	<i>gham wa shādī wa marḡ</i>
come from God,	<i>wa zindagī hama az</i>
	<i>khudā mī-āyad</i>

manliness and generosity	<i>jawān-mardī wa muruwat</i>
make this demand,	<i>chunīn iktizā mī-kunad</i>

When a numeral precedes a noun the latter does not require the plural termination, yet if the noun express a rational being, the verb will be in the plural, as —

ten darweshes will sleep	<i>dah darwesh dar gīlīme</i>
on one carpet,	<i>bi-khuspand</i>

Irrational beings and inanimate objects take the verb in the singular, as —

a hundred thousand horses *śad hazar asp ha-ir shu l*
 were ready,
 there were two thousand *dū haḍḍ ghurfa wa haḍḍ*
 rooms and a thousand *aiwan būd*
 vestibules,

Nouns of multitude, denoting rational beings, are followed by verbs in the singular or plural, according to the unity or plurality of the idea conceived in the mind of the speaker thus —

to the just monarch the *shāh-insākh : ādil-rā ra*
 people is an army, *'iyat lashkar ast*
 a gang of Arab thieves *(d īsa, o dū dū-i 'arab bar*
 had settled on the sum *ar : kōḥ makhṣa ba*
 mit of a certain moun- *dand*
 tain

the whole nation through *khalks ba ta aṣṣab bar o*
 partiality flocked to *gird āmadand*
 him

The rule for addressing persons is as follows:—

Among persons in the same sphere of life *you* is used

Between intimate friends, either *you* or *thou*. From a superior to an inferior *thou* but if the inferior be an independent person, it is better to use *you*

Kings are addressed in the third person singular, sometimes third person plural. The phrase "His Majesty" is used, *not* "Your Majesty." Sovereigns, when speaking of themselves, say, "His Majesty," never "I" or "We." In writing they use "We."

Great personages address each other in the third person singular. Inferiors speak of their superiors in the third person singular.

It will have been noticed that where several nouns have a common verb, the conjunction *wa*, "and," is required.

Har and *hama* take the noun in the singular, *har* takes the verb also in the singular, *hama* in the plural, as —

all the people came, *hama has āmadand*

In speaking of exalted personages the plural verb is used, as —

if the king wishes, *agar pādshāh kabūl farmāyand*

The verb is used in the singular, when speaking of God.

GOVERNMENT OF VERBS

An active verb does not, as a rule, require that its complement should have the sign of the accusative case. For example —

O, cup-bearer, bring a *sākīyā saḡhīn-i-sharāb bi-*
goblet of wine! *yār*

the darwesh preserved *the* *darwesh sang rā ba khar*
 stone in his possession, *sigah dāsh*
 a certain villager had *an* *ass*, *diākdānē khar dāsh*
 the people of the garden *wardmān : bāgh khar rā*
 used to beat *the* *ass*, *mī radand*

When the accusative case is used indefinitely *rā* is omitted. When any ambiguity would arise from its omission *ra* should be inserted as —

the goldsmith struck the *sargār ayyar rā ad*
 carpenter,
 the man slew the lion, *ward shēr rā kush*

In these cases *ra* is obviously necessary. In the case of compound verbs, *rā* is never added to the substantive (see page 86)

When *rā* is used to denote the *dative* case its insertion is absolutely necessary, as:—

I gave a book to that man *an ward-rā kiādbē dādam*
 In this case *kiādbē* the accusative, is indefinite, and the dative case is expressed by *rā*

When a verb governs an accusative and a dative case, *rā* cannot be used for both cases. If the accusative requires *rā* the dative will be expressed by *ba*. For example:—

let them give *the* *ruby* to *la'l-rā ba ān zan dihand*
 that woman
 give me the book, *kiādb-rā ba man bi-dāh*

When the object is in a state of construction with another noun or with an adjective, and from its nature requires *īā*, that termination is added to the latter noun or adjective. Moreover, however complex the sentence may be, *rā* should be placed at the end, as —

I saw Zaid the son of the minister, *Zaid pīsar-ī-wazīr-rā dīdam*

one of the kings of Khurāsān saw in a dream Sultān Mahmūd, the son of Sabaktagīn, *yake az mulūk-ī-khurāsān Sultān Mahmūd-ī-Sabaktagīn-rā bahhwāb dīd*

they sent forward several individuals from among men who had seen service and had experienced war, *tane chand az mardān-ī-wākī'a dīda wa jang azmūda-rā bī-fīristād-and*

The termination *rā* is often used in the sense, "in respect of," as —

they relate a story with regard to a certain tyrant, *zālime-rā hikāyat kunand*

I have heard of a darwesh, *darweshe-rā shunīda am.*

After a generic noun, used generically, *īā* is omitted,* as —

* Generic nouns may be used in three ways definitely, indefinitely, and generically. Thus we may say either *the man, the bird, a man, a bird*, or *man, bird*, with reference to the entire species

Greediness brings both *dar arad tamā' murghā* ka
bird and fish into the *mākī ba band*
net,

The *ra* is equivalent to the definite article "the"
used *definitely* and is therefore, omitted after generic
nouns

If, however, the noun is in construction with *kī* the
noun is considered definite and *rā* must be added,
as —

bring O Sufī the cup *Sufī biyar kī dīna idf ast*
which is pure as a *jām-rā*
mirror,

In the old Persian writers the accusative is formed
by prefixing the particle *mar* to the noun as —

I saw the man, *mar mard rā dīdam.*

The particle *rā* is sometimes used in the sense of
of the genitive as —

Zaid's head, *Zaid-rā sar*
a certain person had lost *yake rā dil as dast rafta*
his heart, *bad.*

When an *indefinite* noun occurs at the commence-
ment of a sentence *rā* is required as —

I saw a holy man *pādrā e rā dīdam*

Sometimes *rā* is omitted as —

I had a companion, *raftā dīdam*

The pronouns and the Arabic word *fulān*, “such a one,” always take *rā*, as —

I saw thee,	<i>tū-rā dīdam</i>
I saw such an one,	<i>fulān-rā dīdam</i>
such a person has concealed himself,	<i>fulān shakhs khud-rā pin-hān karda ast</i>

The *rā* is always used in the case of specific nouns, as —

Zaid struck Omar, *Zaid 'Umr-rā zad*

The pronominal suffixes reject *rā*, as —

I said to him, *guftam-ash*

Sometimes *rā* is used, as “*Gulistān*,” book in tale 8 —

(one of the sages) prohibited his son from eating too much,	<i>pisar-ash-rā nahī kard az bisuyār khurdan.</i>
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Again, Firdūsī's “*Shah-nāma*” —

he gave arms and money to his army,	<i>silāh wa dirham dād lashkar-ash-rā</i>
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When an entire phrase is used in apposition to a noun, *rā* is placed at the end of the phrase, as —

I saw 'Alī (may Allah be pleased with him!) in a dream,	<i>'Alī (raziyu-l-lāh 'anhū) rā ba khwāb dīdam</i>
---	--

When an *adjective* is placed in apposition to a noun, *rd* is added to the noun as —

I saw a tyrant asleep, *gālime rd k̄h̄s̄ta dīdān*

The verbs *bāyistan* to be necessary *shāyistan* to be fit *tawdnistan*, to be able; are used impersonally, as:—

it is necessary to do,	<i>bāyad kard</i>
it is proper to say	<i>shayad guft</i>
one may do	<i>tawaned kard</i>

The root of *tawdnistan* is more frequently used, as —

one may do	<i>tawdn kard</i>
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Some impersonal verbs take a nominative of cognate meaning, as —

it rains,	<i>bārdn mī bārad</i>
it thunders,	<i>{ rad qadī mī rānad or,</i>
	<i>{ rad mī gharad</i>
	<i>{ tūndar mī-tundad</i>
it lightens,	<i>barf mī darakhshad</i>

Two tenses of the Potential Mood present and past can be formed by adding the contracted infinitive to the *worist* and *preterite* of the verb *tawdnistan*, to be able. —

I am able to go	<i>tawdnam raft</i>
I was able to go,	<i>tawdnistam raft</i>

The verb *khwāstan*, “to desire,” is similarly used, as.—

I will go, *khwāham raft*

If the infinitive precede the governing verb, it takes the full form, as —

I cannot do this deed, *in kār kardn na mī-ta-wānam.*

When the infinitive and its governing verb are separated by an intervening clause, the full form is used, as —

it does not become persons *abnā, e jins-i-mārā na shā-*
of our sort, in the pre- *yad dar huzrat-i-pād-*
sence of kings, to speak *shāhān juz ba rāstī*
other than the truth, *sukhan guftan.*

Often after *khwāstan*, *shāyistan*, *bāyistan*, and *ta-wānistān*, the present subjunctive with the particle *ki* is used, instead of the infinitive, as —

I wish to go, *mī-khwāham ki bi-ravam*
it is proper that I should *shāyad ki bi-khwānam.*
read,

This construction is sometimes necessary, for the sentence *toā bāyad sor* might stand for—“I must strike you,” or “you must strike.”

The participle is often used as a verbal noun, in

which case the noun which follows is put in the genitive, as —

from the arrival of spring	<i>az amedān-i bahār, az raf</i>
and the departure of	<i>tan i-dāi amrāk i ha</i>
winter the leaves of our	<i>gāl i mī mī gardad</i>
lives are folded	<i>ta *</i>

THE TENSES

After verbs signifying "to command" "to order" the perfect tense is used to imply that the order given was *immediately* carried out, as —

the king gave orders to	<i>padshāh farmād tā o rā</i>
put him into prison,	<i>dar indām mādāmad</i>
the sage commanded that	<i>hakīm farmād tā ghā</i>
they should throw the	<i>lām rā ba daryā andākā</i>
boy into the sea.	<i>land</i>

If the fulfilment of the order was not *immediate* the present subjunctive is used, as —

(the king) commanded	<i>bi farmād ki mīdān'at ku</i>
them to wrestle,	<i>nand</i>
he gave orders so that they	<i>farmād tā mīdād-rā khāi'a</i>
bestowed a robe of ho-	<i>o nī'mat dādand</i>
nour and a reward on	
the master	

* To become rolled up; to close, *ta gardidan*.

In narration, when a second verb occurs after a verb in the preterite, the present, or aorist, is used, as —

the young tiger saw that *palang bachcha dīd ki t̄ā-*
 he *has* not the power *kat-i-mukāwamat na*
 of resisting. *dārad*

In recounting a conversation the very words of the speaker are used, as —

Hātīm told her that he *Hātīm o-iā guft ki na*
 would not eat, *khwāham khurd.*

SECTION II

COMPOSITION OF SENTENCES.

Lx ٢٠٧ ١

Substantives

man,	ward dān wardan; ٢٢٢٨.
father,	padar wālīd ab abū; (parents) wāl dūn.
husband,	shawkar; ٢٢٢٩. شکر
brother	barīdar akh
son, or child,	piar wālād (child) (٢٢٣٠) یتیم
boy	kodak; ٢٢٣١ (plur) ٢٢٣٢ kachela
animal,	jāwar; jāwar hawān; ٢٢٣٣ ndīk (beast of prey) nakhchir (wild beast) wālakh (plur) wālakh.
horse	asp markab furar
house	kānān kail būka; makam; makān bait; martān māwā; (hut) kulba (building) mīdrat; (palace) mahall kalam.
pen	qag; kalb
dog	fil; pil.
elephant,	zan (married lady) khānūn (lady of rank) begam.
woman,	mīdar; wālīda.
mother,	zan zanja.
wife	{ khāshar (elder)
sister	{ kashara (younger)
daughter,	dukhtar gabiya.
girl	dukhtarak; zan ٢٢٣٤
thing,	chis; shai (plur) ashya.
mare	mādigān.
table,	mez.

book,	<i>kitāb</i> , <i>daftan</i> , <i>jarīdat</i>
fox,	<i>rūbāh</i>
cow,	<i>mānah gāw</i> , (cattle) <i>bakar</i> or <i>mawāshī</i> .

Adjectives

good,	<i>khūb</i> , <i>nek</i> , <i>bih</i> , <i>tariyāb</i> , <i>naḥs</i>
bad, wicked,	<i>bad</i> , <i>khayāb</i> , <i>khūbīs</i> , <i>fāhīsh</i> , <i>fāsīd</i>
great, huge,	<i>kalan</i> , <i>buzurg</i> , <i>'azīm</i> , <i>'azam</i> , <i>labī</i>
little, small,	<i>khūnd</i> , <i>khwān</i> , <i>kotah kad</i> , or <i>kāsir kad</i> (statue)
lazy,	<i>sust</i> , <i>tamhal</i>
wise,	<i>dānā</i> , <i>'aklmand</i> , <i>dānīshmand</i> , <i>zakī</i> ; <i>khīradmand</i>
ignorant,	<i>nādān</i> , <i>nā fahm</i> , <i>jāhīl</i> , <i>nā khwānda</i>
swift,	<i>tez</i> , <i>chust</i> , <i>chalāl</i> , <i>tezrau</i> , <i>chābuk</i>
high, lofty,	<i>buland</i> , <i>'ālī</i>
handsome,	<i>khūb-sūrat</i> , <i>hasīn</i> , <i>zebā</i> , <i>marighūb</i> ; <i>khūsh</i> <i>shakl</i> , <i>khūsh harkal</i> , <i>kabūl-sūrat</i> , <i>jāmīl</i> , <i>wajīh</i>
ugly,	<i>bad-sūrat</i> , <i>bad harkal</i> , <i>zīsht</i> , <i>karīhu-l-</i> <i>manzar</i> , <i>tal'at-i-nā-mauzūn</i> , <i>shaklu-</i> <i>l-mal'ūn</i> , <i>kabīh-sūrat</i> , <i>nā khūsh tal'at</i> .

EXAMPLES

this is my brother,	<i>īn barādar-i man ast</i>
that is your son,	<i>ān pīsar at ast</i>
these are their houses,	<i>īn khānahā, e eshān and</i>
this is my father's house,	<i>īn khāna, e padar am ast</i>
that is your brother's house,	<i>ān asp-i-barādar-i [tū ast]</i> or <i>[tūst]</i>
this is that man's mother,	<i>īn mādai-i-ān mar d ast</i>
that is your sister,	<i>ān khwāharat ast</i>
thy sister's horse is swift,	<i>asp-i-khwāhar at tezrau ast</i>
this pen is very good,	<i>īn kalam bisiyāi khūb ast</i>
that is a very good book,	<i>ān kitāb bisiyāi khūb ast.</i>
she is a little woman,	{ <i>o zan-i-kotah-kad ast</i> <i>o zanak ast</i>
his father was a great man,	
	<i>padar-i-o buzurg būd.</i>

your sister was very handsome,	{	ḥḥpāhar i id mah-paah
		lād
		ḥḥpāhar i id mah-paah
my brother's horses were extremely swift,	{	ḥḥpāhar i id mah-paah
		lād
		ḥḥpāhar i id mah-paah
their children's books were very good	{	ḥḥpāhar i id mah-paah
		lād
		ḥḥpāhar i id mah-paah

Exercise — I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very good. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were exceedingly ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2

EXAMPLES.

the elephant is larger than the horse	fil az arp laldn tar ast
the fox is smaller than the dog	rābdh az sag ḥḥpāh-tar ast
the horses are swifter than the elephants,	arpān az filān tarān-tar and
the elephant is the largest animal of all,	{ fil az kama jaurdān buḥar
	{ ast
	{ fil buḥar tarān-kama jaurdān ast

the elephant, the horse, and the dog, are wiser than all other animals,	{	<i>fīl, asp, o sag az ama jā n- warān-i-dīgar dānā-tar and. fīl, asp, o kalb az hama harwānāt-i-dīgar zakā- wat-tar dān and.</i>
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Exercise—The cow is more lazy than the horse
These men are more wicked than dogs The boys are
more ignorant than the girls The horses and the dogs
are handsomer than the elephants My pen is better
than your pen This boy is wiser than that boy My
father's horse is swifter than your brother's mare Our
dogs are swifter than your horses The men are worse
than the women The fox is wiser than the dog This
pen is the worst of all (worse than all) This woman is
the handsomest of all (more handsome than all) That
girl was much wiser than her mother She was the
wisest of all the girls (wiser than all the girls)

LESSON 3

EXAMPLES

who is that man?	<i>ān ādam kīst?</i>
who is this woman?	<i>īn khātūn kīst?</i>
who are these boys?	{ <i>īn kodakān kīstand?</i>
	{ <i>īn atfāl kīstand?</i>
who are those girls?	<i>ān dukhtarān kīstand?</i>
whose house is this?	<i>īn khāna, e kīst?</i>
whose children are these?	<i>īn bachchagān-i-kīstand?</i>
whose books are these?	<i>īn kitābhā, e kīstand?</i>
whose daughter is she?	<i>o dukhtar-i-kīst?</i>
where is my father?	<i>padaram ku jā ast?</i>
where is his brother?	<i>barādarash ku jā ast?</i>
where are your father's horses?	<i>aspān-i padar-i-shumā ku jā and?</i>

where are my brother's	<i>kitābāh, bachchāzā; lar</i>
children's books?	<i>adar; man kuyā and?</i>
where may be that man's	<i>mādiyā-i-mādar; ān ādam</i>
mother's mare?	<i>kuyā bāshād?</i>
is this your house?	<i>dūd, in khāna, e shūmā ast?</i>
was that my father's horse?	<i>dūd ān asp-i-padar; man</i>
	<i>būd?</i>
may this be my sister's	<i>dūd, mē i khādkar-i-man</i>
table?	<i>bāshād?</i>
how many pens will there	<i>chand kalamā khādkand</i>
be?	<i>būd?</i>
what like books will they	<i>kitābāh e chī fīr khāshand</i>
be?	<i>būd?</i>

Exercise.—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are those? Is that animal a horse or a cow?

LESSON 4

Jay	<i>ras; yāum.</i>
city,	<i>shahr; balad (plur bīd)</i>
river,	<i>{ daryā rūd khāna.</i>
	<i>(canal) nahr</i>
forest,	<i>beha bādīya; (desert) dāsh; qahrd; bī</i>
	<i>yābān kā' i-bāst</i>
a plain,	<i>māddā.</i>

water,	<i>āb</i> , (drinking) <i>āb-i zulāl</i> , (duty) <i>āb i-mukaddar</i> , or <i>manjal āb</i> , (iced) <i>āb-i yaḡh</i> , (pure) <i>salsabīl</i> , (impurity of) <i>kadūrat</i> , (purity of) <i>'uzūbat</i> , (boiling) <i>āb-i-dāgh</i> , (warm) <i>āb-i-malūl</i> , (still) <i>āb i-ḡhufṭa</i> , (running) <i>āb-i-rawān</i>
fish,	<i>māhī</i> , <i>samak</i>
street,	<i>kūcha</i>
night,	<i>shab</i> , <i>lail</i>
a boat,	<i>mūshūya</i> , <i>zaurak</i> , <i>safīna</i> , <i>kishtī</i> , <i>ḡhurd</i> .
a tree,	<i>darakhṭ</i> , <i>shajar</i> , (young) <i>niḡāl</i> , (branch) <i>shūḡh</i>
a road,	<i>rāh</i> , <i>īḡh</i> , (high) <i>shāh īāh</i> , <i>shārī</i> , <i>jāda</i>
fruit,	<i>meuā</i> , <i>bar</i> , <i>samar</i> (plur) <i>asmāi</i>
bird,	<i>paranda</i> , <i>muḡh</i> , <i>ṭau</i> (plur) <i>tuyūr</i> .
name,	<i>nām</i> , <i>ism</i>
people,	<i>ahl</i> , <i>ms</i> , <i>insūn</i> , <i>hawān-i-nūṭik</i> .

Intransitive Verbs

to stay, dwell,	{ <i>māndan</i>
to come,	{ <i>manzil dāshtan</i> , <i>sālin būdam</i>
to go,	<i>āmadan</i>
to run,	<i>īastan</i>
	<i>dawīdan</i> , <i>pūyīdan</i> .
to sleep,	{ <i>ḡhuābīdan</i>
	{ <i>ḡhufṭan</i>
	{ <i>ḡhushīdan</i>
to arrive,	<i>īasīdan</i> , <i>uārīd</i> or <i>wurūd shudan</i>
to flow,	{ <i>jārī shudan</i>
	{ <i>īauān shudan</i>
	{ <i>sail-i-ūb shudan</i>
to proceed, advance,	<i>pesh īastan</i> , <i>mukaddam shudan</i> .
to retreat, fall back,	{ <i>pas pā shudan</i>
	{ <i>'akab āmadan</i>
	{ <i>muta'ākib shudan</i> .
to sit,	<i>nishaṭan</i>
to return,	<i>bāz</i> or <i>pas ḡashtan</i> .

to die,	{	<i>murdan.</i>
		<i>trāfāl yāftan.</i>
		<i>ba jakam i bāḡi raftan.</i>
		<i>intifāḡ kardan.</i>
		(ready) <i>ba jān āmadan.</i>

EXAMPLES.

I am staying in the city	{	<i>man dar shahr mi-mānam</i>
		<i>man dar shahr manūl mi-daram.</i>
my father dwells in that house	{	<i>man dar shahr mi-kūnat</i>
		<i>[pa Irum] [mi-daram.]</i>
we came from the forest yesterday	{	<i>padaram dar ān [khāna]</i>
		<i>tashrif mi-darand.</i>
we will go to the city to-morrow	{	<i>[manūl]</i>
		<i>dī rāz az beshama āmadem.</i>
the bird was sitting on the tree,	{	<i>mā fardā ba shahr khākam</i>
		<i>raft</i>
where are you going?	{	<i>murgh bulā, e shākh i-da-</i>
		<i>raḡht mi-nishast.</i>
whence does this river flow?	{	<i>kujā mi-ravad?</i>
		<i>az kuya in [daryā rawan</i>
do these men sleep in the city?	{	<i>ast]? [rūd khāna mi-</i>
		<i>ravad]</i>
where does this road lead to (go to)?	{	<i>in marikwan dar shahr mi-</i>
		<i>khwaband?</i>
is the fish in that river very large?	{	<i>in rāh ba kudān jā sar mi-</i>
		<i>kashad?</i>
who were those that were sitting underneath the tree?	{	<i>in rāh ba-kujā mi-ravad?</i>
		<i>dar ān daryā mahiyun bi-</i>
		<i>nyar bonyar and?</i>
		<i>ānam kistān i zer-i-da-</i>
		<i>raḡht nishasta būdand?</i>

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses

were running from the plain The water flows from the river into the city In that forest there were many large trees The boats on the river are coming towards the city How many boats are there? There will be 250 horses on the plain to-morrow There were 2500 men on the large plain near the city yesterday A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city That man stayed nine days in my house I slept one night in the forest, but I will not sleep there a second night The water is flowing from the river into the streets of the city The men are advancing towards the city. The fruit on these trees is very good Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What is the name of the street in which you dwelt? The people were sitting beneath the trees When did you arrive in this city? When will you return home?

LESSON 5

Substantives.

bread, ^c	<i>nān</i>
butter,	<i>mashā, lara, zubdat</i>
wine,	<i>sharāb, mai, bāda, sahbā, (fermented liquor) khamr</i>
tea,	<i>chā or chā'e, (urn) samāwar</i>
breakfast,	(very early) <i>nāshat</i> , (between 11 and 12) <i>nahār</i> , (about noon) <i>chāsh</i>
dinner,	<i>shām, ta'am-i-shām, (food) khurish, khorāk, ghizā, āshām, ma'ishat</i>
knife,	<i>lād, (penknife) chākū.</i>
folk,	<i>changāl</i>
meat,	<i>gosht, (cold meat) gosht-i-shabīna or gosht-i-sard, gosht-i-shabmānda.</i>
milk,	<i>shīr, (cream) sar-i-shīr, zabd</i>
rice (boiled),	(raw) <i>birinj, (cooked) chalāw.</i>

to say, tell,	{ <i>gustan</i> <i>harf zadan</i> <i>sul^hhan gustan</i>
to see, look,	{ <i>dīdan</i> <i>mushāhida kardan</i> <i>mi'ānyana kardan.</i> <i>mulahaza kardan</i>
to hear,	{ <i>shunīdan, isghā kardan.</i> <i>shunūdan, gosh kardan</i> <i>shinustan</i> <i>istima' namūdan</i>
to strike,	{ <i>zadan</i> <i>zarb zadan</i>
to read,	<i>khwāndan</i>
to write,	<i>nawishtan, rakam or tah-</i> <i>īr kardan</i>
to take,	<i>gristan, (seize) dast dar</i> <i>gristbān zadan</i>

EXAMPLES

he is bringing bread,	<i>o nūn mī-ārād</i>
we drink water,	{ <i>mū āb-i-zulāl mī-khurem</i> <i>mū āb i-zulāl mī-naushem</i>
they drink wine,	<i>eshān sharāb mī-naushand</i>
my brother will drink cold	<i>barādar am āb-i-sard o sāf</i>
pure water,	<i>khwāhad khurd</i>
make tea,	{ <i>chū tairār bi-kun</i> <i>chū bi-sūz</i>
bring a spoon,	<i>kāshughe biyār</i>
give me some meat,	<i>kadīe qusht marā bi-dāh</i>
bring a knife and fork,	<i>kānde o changāle biyār.</i>
make breakfast ready,	<i>nahār tairār bi-kun</i>
bring a clean plate,	<i>bushkab-i-sāf biyār</i>
when will you get dinner	<i>kāi shām-i ā khwāhed āward?</i>
ready?	
will you drink wine?	<i>sharāb khwāhed khurd?</i>
what will you eat?	<i>chi khwāhed khurd?</i>

Exercise—Do you eat any fruit? Bring me some tea, sugar and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

EXAMPLES.

put the water on the table,	ab-rā dar mez [bi niñ]. [bi-gw dr]
take away the sugar	{ shakar-ru [dar dar]. [dar gir]
give me the wine	kand ru bi-dar
clean (make clean) the plate,	sharab ru ba-man bi-dik.
cool the water	bvashkab-rā saf bi kññ.
	ab-rā sard bi kññ

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

LESSON 7

EXAMPLES.

he has placed good food upon the table,	{ o bar mez ta'am i- <u>kh</u> ub ni- hāda ast o bar mez <u>kh</u> unish-i-nafīs guzāshda ast
she has made tea,	ān zan chā tayār kārda ast
my father has drunk all the wine,	padaram tamām sharūb-i-ā <u>kh</u> urda ast.
we drank cold water,	mā āb-i-sāid <u>kh</u> urdem.
who has eaten the rice?	bu inj-rā ki <u>kh</u> urda ast?
he called all the servants into the house,	o hama naukarān-rā anda- rūn-i- <u>kh</u> āna talabīd
we had given very good bread to the men,	mā mardumān-rā bisiyār <u>kh</u> ūb nān dāda būdem
the women ate bread and drank milk,	zanān nān o shīr <u>kh</u> urdand.

Exercise — Have you learned the Persian language? I have read a few pages Have you seen the city of Teherān? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "The wonder that I saw on the sea was this, —that I came safe to land" How much money have your friends given you? My father gave me an order for one thousand rupees How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

to be able, *tawānistān*, root *tawān*.

EXAMPLES

he can (or is able to) speak our language,	{ o zabān-i-mā mī-tawānad guft. o zabān-i-mā guftān mī-ta- wānad.
---	--

are you able to read my writing?	{ shumā nawishta, e morā khaḥundan mi-tawneḥ? dast: khaḥ i-man khaḥun dan mi-tawneḥ?
no one will be able to read this but yourself,	niwā e shumā kase in-rā khaḥandan na khaḥād tawneḥ.
he can speak a little English,	kadre dar zabān inḡlisī mi- tawneḥ karf zad
they have done eating	{ eḥān az khaḥilan fāriḡh shuda and eḥān a tanāwul: ta om pardukhta and eḥān-rū az tanāwul: ta um farāḡhat kupil shud
have you done writing?	shumā az nawishtan fāriḡh shuda ed?
they had done reading when I arrived there	{ ¹ dar āin: rasidan: man eḥān az khaḥundan fāriḡh shuda būdand. waḡḡe kī man rasidam e- shān, &c. ba muḡarrad: rasidan i man, eḥān, &c. .

Exercise.—When he had done writing the letter, then I came away from the house. When you come (i. e. shall come) here to-morrow I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Persian well. I hope I shall be able to learn the language of this country in the space of six months.

¹ "Come punctually" waḡḡ-i [man āda] biḡd. [ma'āḥd man āyāt.]

LESSON 9

to rise,	<i>khūstan</i>	root <i>khēz</i> .
to begin,	<i>guistan</i>	„ <i>gīr</i>
to allow,	{ <i>dādan</i>	„ <i>dih</i>
	{ <i>guzashtan</i>	„ <i>guzār</i> .

EXAMPLES

he rose and began to say,	<i>o bar khūst wa gustan girīst</i>
they began to read,	<i>eshān khwāndan guistand.</i>
you began to eat,	<i>shumā khwādan guisted</i>
he allows them to come	<i>dā khāna eshan-i ā yāzat-i-</i>
into the house,	<i>āmadan dihad</i>
let him go,	{ <i>o-i ā , aftan bi-dih.</i>
	{ <i>o-i ā bi-guzār ki bi-ravad.</i>
he is allowed to come,	{ <i>o mī-tawānad āmad</i>
	{ <i>o i ulhsat i-āmadan yāsta ast</i>
he will allow us to do what	<i>har chi mū mī-khwāhem, o</i>
we like,	<i>i āwā dārad ki mū bi-kunem</i>

Exercise — He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. My father is allowed to go to Shīrāz on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10

EXAMPLES

he is in the habit of read-	{ <i>o har sabāh 'ūdat-i-khwān-</i>
ing every morning,	{ <i>dan dārad</i>
	{ <i>o har sabāh mī-khwānad.</i>

he is in the habit of writing something every day,	{ o har rūz chīze mīshk : mīshkītan darad
he used always to give (make) this injunction to the scholar	{ o har rūz chīze ālat ī na mīshkītan dāra L. o āmesha āhagird rū adad : takīd mī-lard
I wish to learn the Persian language	{ mān zaban : fārsī āmōkhītan mī khvāham.
what do you wish to say?	{ mard arzū āmōkhītan-ī zabān-e-fārsī ast. kudām sukham guftan mī khvāhed?
I wish to write a letter	{ khāst nāvishtan mī-khvāh am.

Exercise — I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Arabic language in order to speak and understand well the Persian. It is desirable to know the language of the country in which you are dwelling.

LESSON II

EXAMPLES.

who killed that man?	{ ān ādam-rā kī kuht? kudām kas kīl : ān ādam kard ast.
he has placed all the things on the table,	{ o hama chīzā bar mes [nīkāda] ast [guzāshīdā.]
lay my watch on the shelf,	{ fāat : man bar [ūk [br guzār] [bi-nīk.]

they have eaten up all the dinner,	{	<i>eshān tamām shām-rā bi-l-kull k<u>h</u>uda and</i>
write a letter for me,	}	<i>eshān shām tamām tanāwul karda and</i>
		<i>az barā,e man k<u>h</u>atṭe bi-nawīs</i>
he has cut down all the trees in the garden,	{	<i>tamām darak<u>h</u>t ki dar bāgh ast, burīda ast</i>
	}	<i>o hama darak<u>h</u>thā,e bāgh-i ā munkaṭi' karda ast</i>

Exercise — Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12

EXAMPLES

I read my book,	<i>man kitāb-i-k<u>h</u>ud-rā mī-k<u>h</u>wānam</i>
thou readest thy book,	{ <i>tū kitāb - i - k<u>h</u>udat mī-k<u>h</u>wānī</i>
	{ <i>tū kitāb - i - k<u>h</u>ud mī-k<u>h</u>wānī</i>
he reads his (own) book,	<i>o kitāb - i - k<u>h</u>udash mī-k<u>h</u>wānad</i>

she reads her (own) book,	an ran litub-i-khūd-ru mī khūmad.
we have seen our father,	ma pīdar-i-[khūd] dīda em. [khūd-i mām.]
have you written your letter?	shuma khāst-i khūd rā na vushā ed?
the goldsmith and carpenter went to their (own) city	zargar o [majjār] ba shahr- i khūd i shun raftand [darrūdgar]
the women feed their (own) children,	zanān bachchagān-i khūd i shan mī parivarand.

Exercise—Did you see your father yesterday? Bring your dogs here to-morrow that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr F is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff Go and take your money from the woman. The plaintiff came back and said, Sir I cannot get my money from this woman.

LESSON 13

EXAMPLES.

where did you find this dog like, unclean animal?	in jāmār kī najis mīgal i- sag ast kuja yāfted?
a wise man like you,	{ mīgal i-shumā dānā. kamchū shumā dānā.
what-like animals are those?	{ in kamānāt chī sūn and? in jāmārān mīgal i kī and?
he took up a very large stone,	o sange biyār kalān bar dāšt.
a fine-looking stag came in sight,	dāh, khāsh māgar la māgar amād

a black woman like an ogress, $\left\{ \begin{array}{l} \text{zan-i-siyāh misal-i-dew} \\ \text{zan-i-siyāh misal-i-ghūl} \\ \text{zan-i-siyāh misal-i-'ifrīt} \\ \text{zan-i-siyāh misal-i-jinn} \end{array} \right.$

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (*lit* hairs) black as night. Her form was straight as the cypriess, her lips red as the *landūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikḥā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātīm*, and brave as *Rustam*.

LESSON 14

to drink,	<i>naush-i-jān farmūdan.</i>
to come,	<i>tashrīf āwardan</i>
to have an inclination for,	<i>ḥwāstan ma'il kardan, or</i> <i>ma'il dāshtan, mā'il</i> <i>shudan</i>
I have an inclination for	$\left\{ \begin{array}{l} \text{man ma'il-i-āb mī-kunam} \\ \text{man āb-rā ma'il mī-kunam.} \\ \text{man āb mī-ḥwāham} \\ \text{man ba āb [ma'ile dāram].} \\ \text{[mā'il mī-shavam]} \end{array} \right.$
water,	

EXAMPLES

I shall see him myself,	$\left\{ \begin{array}{l} \text{man ḥhud o-rā ḥwāham dīd} \\ \text{man ḥhudam o-rā ḥwāham} \\ \text{dīd}^1 \end{array} \right.$
will she herself come?	$\left\{ \begin{array}{l} \text{ān zan ḥhud ḥwāhad āmad?} \\ \text{ān zan ḥhudash ḥwāhad} \\ \text{āmad?}^1 \end{array} \right.$

¹ These forms are rarely used

will you come yourself to-morrow?	{ shumid khud farda khaddhed amad? }
will you, sir come to-morrow?	{ shumid khud : idn farda khaddhed amad? }
how is the health of your honour?	{ mizdj i sharif chiguna ast? mizdj i jandb chi [sun] ast? [sur] }
will you sir, drink any wine?	{ shumid khud fedre sharab nash : jan khaddhed farmad. jandb khud mail i sharab khaddhed farmad }
may it plea o monsieur to sit down,	{ jandb : ali ba kursi tashrif bi-ddred? bi-miri lak bi farmayad (at the time of eating) }
how is the health of your highness?	{ mizdj i jandb i ali ba khairiyat ast? mizdj i jandb i ali ba dayat ast? }

✓ *Exercise*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money perhaps his brother will be able to advance it for him. We do not wish to appear our selves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (masters) dinner is ready. Master's palik (w/g palanquin) is now at the door. You, sir are my father and mother; there is no one in the world, except your honour who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

¹ This form is rarely used.

LESSON 15

EXAMPLES

you must go home,	{ <i>tū-īā ba <u>kh</u>īna,e <u>kh</u>ud raftan bāyad</i>
	{ <i>bāyad li tū ba <u>kh</u>āna,e <u>kh</u>ud bi-īavī</i>
I must buy a good horse,	<i>az barā,e <u>kh</u>ud asp ī-<u>kh</u>ūb marā bāyad <u>kh</u>arīd</i>
do not commit such folly,	{ <i>chunīn <u>kh</u>mūkat ma kun</i>
	{ <i>dar chunīn bādīya,e zalālat ma rau</i>
do not go to that country,	<i>badān mull ma rau</i>
	{ <i>ilhāl ba īrān irāda,e raftan</i>
	{ <i>na mī-dāram</i>
	{ <i>hālan marā ī āda ba raftan-</i>
I do not now intend to go	{ <i>ī-īān nīst</i>
to Persia,	{ <i>aknūn man irāda,e raftan-</i>
	{ <i>ī-ājam na dāram</i>
	{ <i>ilhāl az baiā,e raftan-ī-fārs</i>
	{ <i>ī āda na dāram</i>

Exercise — We must not do evil to the end that good may result That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense Never strike your horse on the head Do not strike your dog in that manner Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*) She does not mean to remain in this country after the cold season The officers do not intend to go to the tiger-hunt

LESSON 16.

Use of the Relative.

EXAMPLES

that which you say is all *ānchī shumā mī-goyed, hama*
true, *rāst ast.*

- speak plainly whatever
 comes into your mind,
- the man whom you saw in
 the city yesterday died
 this morning
- the letter which you wrote
 to me has not arrived
 where there is a rose there
 is also a thorn,
- as you act so will you
 experience,
- wherever you go, thither
 will I also go,
- as the master so will be
 the scholars,
- ānchī dar dīl i tū bī-āyud
 yāf bī-go*
*ān mard ki shumā o-rd dar
 shahr dī rās dīdīd imrūz
 yabā mard*
*mard ki o-rd dī rās dar
 shahr dīdīd, imrūz dam i
 pabā [imfāt yāf] [ba
 jahān i-bāki raft]*
- khāffe ki ba-man nāwāshād
 na rasi la ast*
ba jāe ki gul ast khār ast
- ānchī mī karī bī-durātī,
 ānchī mī kwnī biydbī
 karkī shukh i māfarrate
 karād mīwā, mānfa at
 kījū chīnad*
*kar jāe ki tu rari kāmrah
 i tū khārdham būd.*
*kar jāe ki tū rari [aḡab-i
 tū] khārdham dmad. [m-
 ta dīb-i tu; dar par, e tū]*
*ānchī mīdīd bāshad, shāgird
 ānash bāshand*
*ānchī mī allīm¹ bāshad
 tālmīzash bāshand*
*kamchā zagh, kamchā bach
 cha.*
kamchā rish, kamchā shana

Exercise — That very foolish young man has lost to play all the money that his father had given him when he left home. They broke to pieces all the furniture

¹ *master mudarris; mawāddīd pupil, tālmīz (plur) tālmīz; muta allīm.*

which they found in the people's houses The king highly approved of the horses which you sent to him last year from Arabia Why have you not done what I told you? The officer rewarded the soldier who saved his life Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs* The servant whom you recommended to me is a great rascal. ✕

LESSON 17

On Oriental Phraseology.

chess,	<i>shatranj</i>	game of hazard,	<i>kimār</i>
checkmate,	<i>māt, shāh</i>	gambler,	<i>kimār bāz</i>
check,	<i>kisht</i>	knight (at chess),	<i>farās, asp</i>
card,	<i>ganjīfa</i>	opponent (in a game),	<i>hai īf</i>
card-maker,	<i>ganjīfa sāz</i>	pawn (at chess),	<i>pyāda</i>
cheating,	<i>dagha bāzī</i>	king	<i>shāh</i>
a cheat, <i>dagha bāz</i> ,	<i>ghaddār</i>	queen	<i>farzīn, wazīr</i>
dice,	{ <i>k'abat, kimār</i> <i>k'abatam</i>	bishop	<i>pīl, fīl</i>
		castle	<i>rukh</i>
to bet,		<i>shar t kār dan.</i>	
to checkmate,		<i>māt kār dan</i>	
to be checkmated,		<i>māt shudan</i>	
to gamble,		{ <i>kimār bākhtan.</i> <i>bāzī bākhtan</i>	
to lose a game,		{ <i>bāzī bākhtan</i> <i>bāzī na yāftan</i>	
to win a game,		<i>bāzī yāftan</i>	
to play at cards,		<i>ganjīfa bākhtan</i>	
to play at dice,		<i>kimār bākhtan</i>	

EXAMPLES

my brother said to me that	<i>barādarām ba-man guft, ki</i>
he was going to the desert	<i>pas farda ba dasht i be-</i>
of Persia next day,	<i>daulat khwāham raft</i>

he told me to go home,	o mard gash li li bharat
did he not tell you that he	li li bharat
had lost all his money at	did o ba shavadan m li
play?	can kharat pul li bharat
he says that his parents	dar li li bharat?
have lost	o mard li will kharat
ask him whether that horse	can mard gash li
be his own or not	as o bharat li dar as o
he says it is a surely his	dar o bharat?
own,	o mard li allahat as o
	can o li

Exercise—My master sends you his compliments and desires me to say that he cannot come to see you to-day as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain then I would give him the sum he asked. I wrote to my friend this morning and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you but he told me that his horse was dead, and therefore he could not come.

LESSON 18

bring breakfast,	nahar biydr
bring dinner	sham biydr
bring bread,	nan biydr
bring milk	shir biydr
give sugar	[shakar] bi-dik. [hand or
	nabdi]

1 "Who will it be?" Lord bishad?

eat your dinner,
 drink milk,
 light the lamp,

light the candle,
 bring the shade,
 put out the candle,
 raise the shade,

don't forget,

come here,
 come near,
 where do you come from?

where are you going?

make ready the tea,

turn to the right,

turn to the left,

go home quickly,

shām-i-khud bi-khur
shī bi-[naush]. [khur]
chi āgh-i ā roshan [bi-kun]
[biyāfi oz]

shama'-rā roshan bi-kun.

fānūs biyār

shama'-i ā khāmosh bi-kun

fānūs [bar dū] [bar gī]

ān-i ā farāmosh ma kun
az yād-i-ān zamāne ghāfil
ma shau.

īn jā biyā

nazdīk biyā

shumā az kujā [mī-āyed]? [tashrif mī-āied?]

shumā ba kujā [mī-raved]? [tashrif mī-bāied, kadam ā anga mī-farmāied]

chā,e [taiyār bi-kun]. [bi-sāz]

ba āst [bar gard] [rū,e bi-kun]

ba chap [bar gard] [rū,e biyār, rū,e bi-nih]

ba khāna,e khud zūd bi-rau

Exercise — Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Ispahān?

LESSON 19

more straighten,
call the porters
take away the table
take away the things
raise the table,

be careful,

what is your command?
get ready the carriage

It is of no consequence,
are you at leisure?

be pleased to forgive me,

bring a little bread,
have you made the bed?

fasten the door,

they are old,

{ rd t t i - r u
rd t t b a r t i n t i - r u
m a d f a r m d t a f a l i b
m a r d { b i r d a r } { t b a r }
a l l t h e r d t i - d a r
m a r d { b a r d a r } { t a n g l }
{ k h i t a r d d t d a h
k a l y a r b a h
a y d a r
k a l m a t c h i t ?
k a l i l a { t i y a r } t i l u a
{ d a d j a }
m a d y a f a m i l
d i d t a k h m d f a r d g h i t a l ?
m a r d m a d f b i f a r d a y t
{ l a f f k a r d a m a r d { m a d f
b i f a r m d y t } { m a g u r l i
d a r d }
a s m a r m a y a t m a r d m a g u r
t i - d a r d
m a r k m a t l a m l a m a r d m a d f
t i f a r m d y t
a s m a t a l i f f { u f u g r - l - m a r d
k a l u l k u n e d
k a n d r e n a y b i g d r
a h m d { l i s t a r } r d g u s t a r d a
e d ? { r a k h t i k h a d b }
{ d a r b i - b a n d
d a r m u k a f a l b i l u a
{ t i h a n { k a d i m } a m l { d e r i n a y
k u h n a }
{ a h a k h a n - l - k a d i m a n d }

court dress rakht i - salami.

to set off on a journey rakht bar bastan.

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,

¹īn [bad] bu^hhtī ast [lam.]
eshān jāhulān and
litāb-i-man biyār
[lafsh]-i-man biyār [pā
posh, pā afzār, or pā,^e
zār, or pā,^e dār, or mūza]
ba bāzār bi-rau
kadīe gosht biyār.

go to the market,
bring a little meat,

Exercise — Su, all the porters have come Tell them to put the things in the carriage Have you fastened the door of the house? When I shall be at leisure I shall see him Has the servant brought the meat from the market? Have you put my books on the table? Su, pray forgive me, I had forgotten Well, do not forget again What a great misfortune this is! Su, I have brought your shoes I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?

you will say something to
me,

don't be troublesome,

call my house steward,

shumā kīsted?

chirā āmadēd?

{ shumā chīze khwāhed guft
shumā mī-khwāhed li marā
chīze bi-goyed

{ marā ma ranjān
dast az man dār
takhlīfam ma dīh
marā mutakhallīf ma shau
marā dar mashakkat may
andāz

[daroghā,^e] pesh khidmat-
gārān - i-marā bi-talab
[nāzir-i]

¹ misfortune, āfat, balā, sa^hhtī, musibat, shiddat;
tirā-bakhtī, āshūb, nakbat, āsīb, sammā

to-day Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21

send for the palanquin	¹ <i>az barā, e 'amārī, e rawān</i>
quickly,	<i>zūd bi-sūst</i>
has the master risen?	<i>āyā, sākibat az <u>h</u>hwāb [bar <u>h</u>hāsta ast] [bedār shuda ast]</i>
this is a very fine fruit,	<i>in mewa [la_zīz] ast [nafīs, latīf]</i>
this is wonderful news,	<i>in a^hh^hbā-i-'ajīb ast</i>
we are hungry and thirsty,	<i>mā guisina o tushna em</i>
he is a careful man,	<i>o sha^hh^hse [dūr andesh] ast [hoshiyār, bā <u>h</u>habar, sūhib-i-intibāh]</i>
they are great rogues,	² <i>eshūn kalān [bad ma'ūsh] and [aubāsh, dūnān o <u>h</u>hasishummatān, fāsikān, ishrār, nā-lasān]</i>
the whole land is level,	<i>hama zamīn [barābar] ast [hamwār, musattah]</i>
his heart is grieved,	<i>dil-i-o [mag^hhmūm] ast [an-jīda, mukaddar, malūl, majrūh]</i>
is your business now completed?	<i>ilhāl kār-i-shumā [tamām shuda ast]? [ba itmām rasīda āst]</i>

¹ Litter for an elephant, 'amārī

Litter for a camel, *haudaḡ*, or *kajāwa* (for women).

A palanquin, 'amārī, e rawān.

² Victuals, *lafāf-i-ma'ūsh*

is the proof of it strong?	{ 12' 12 24 24 24 24 } 24
she is very impudent	{ 24 24 24 24 24 24 } 24
the sky is quite clear	{ 24 24 24 24 24 24 } 24
there are mischievous children	{ 24 24 24 24 24 24 } 24
he saw and great fear	{ 24 24 24 24 24 24 } 24
they all remained behind	{ 24 24 24 24 24 24 } 24
he is a fool	{ 24 24 24 24 24 24 } 24
this paper is worth	{ 24 24 24 24 24 24 } 24
who is making a noise?	{ 24 24 24 24 24 24 } 24
what are you saying?	{ 24 24 24 24 24 24 } 24

Exercise—Sir the pith is really strong the same paper that I may write. A k that man if he master has yet seen. What is the name of this fruit? I there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue and those who believe him are fools.

LESSON 22

Speak easy Persian,
whence are you come?

Go away, you have leave,

Go not there again,

Put us on shore,

Who lives there?

Go on straightforward,
bring some wine and water,
cool the water well,
the dinner is on the table,

What is your name?

He is very clever,

Wake me very early,

It is fair to-day,

He has made confession,
make a signal to the porter
for coming here,
have patience a little,
send them to my house,

Sprinkle a little water,
turn back that leaf,
tie their hands and feet,

*fārsī, e [salīs] bi-go [ūsān]
az kuḡā āmada ed?*

*{ bi- i au [muraḡḡḡḡhas ed].
[shumā-i ā ruḡḡḡsat ast,
shumā ruḡḡḡsat ed]*

ān jā bāz ma i au

*{ mā-i ā ba sāḡḡḡl pū, īn bi-kun
mā-rā ba kināra, e daryā
bi-guzāi*

{ ān jā ki manzīl dāi ad?

ān jā ki mi-mānad?

*{ ān jā kudām kas manzīl
dāi ad?*

rāst bi-i au

kadre sharāb o āb biyār.

āb-rā biyār saīd bi-kun

*shām [bar mez] ast [mu-
hayyā]*

nām-i-shumā chīst?

{ o biyārī hoshyār ast

{ o biyārī 'aklmānd ast.

{ o zī shu'ūr ast

marā [wakt-i-subḡ] bedār bi-

*kun ['alā-s-sabāḡ, bām-
dād]*

imī ūz rūz-i - [bahārī] ast

[musaffa]

o ikrār kai da ast

bahammālīshārat-i-āmadan

i-[īn-jā] bi-kun [īn tarāf]

zārīa sabr bi-kun

*eshān-i ā ba ḡḡḡāna, e man bi-
fī ist*

kadre āb biyafshān

ān wariak-i ā bāz bi-gardān.

dast o pū, e oshān bi-band

Exercise Σ You say that the Persian language is very easy. He put them all a here there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early a. I told you? If you forget another time then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23

put those rupees in the bag,	dar [kisa] an rūpiyāh bi-guār {jib}
there is a fakir at the door	bar dar darveshe istāda ast.
he is very intelligent,	o bisiyār fāhi ast
this is very good bread	in nūn bisiyār khub ast.
come back this way	ba in rāh baz ā
move a little slower,	andake ahista bi-ram.
come, take off my boots	biyā kash-i man payāmbi kun.
come out of the house	az khāna berūn biyā
wash your hands and face,	dast o rū e khayd bi-[shū]
	[shū.]
he has many friends	o bisiyār dostun darad.
what benefit will there be	dar an amarchi fāida khaydā
in that?	ad būd?
they have suffered much	{ eshan bisiyur ghām khayda and ba eshan bisiyur ghām rasidast.
sorrow	

¹ a bag for money or letters, *kisa*.
a cut purse *kisa bar*; (thief) *dagd*; (highwayman) *rāh zan*; *garār*
a purse-bearer or letter-carrier *kisadar*; *kāfid*,
a purse, *purra*.
a letter bag a letter *khariṣa*.

he has got a long beard,	<i>o rīsh-i-darūz dārad</i>
what bird is this?	{ <i>īn ludām murgh ast?</i> <i>īn murgh chīst?</i>
he is a great drunkard,	{ <i>o bisiyār sharābī ast</i> <i>o bisiyār [sharāb <u>khur</u>]</i>
they are decidedly guilty,	<i>ast [sharāb <u>khur</u>, <u>khām</u>- māi]</i> ¹
whose field is this?	<i>yakīnan eshān [mujrim] and</i> <i>[mukassar]</i>
there are many flies here,	<i>īn kīsh az līst?</i> <i>īn jā bisiyār magasān and</i>
they have great prudence,	{ <i>eshān bisiyār [‘akibat an- deshī] dārad [hazār, hazm, ihtiyāz]</i>
how many people were present?	<i>eshān bisiyār ihtiyāt bajā mī- ān and</i> <i>chand mardumān hāzin būd- and?</i>

Exercise — How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *fakīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth, I cannot place any reliance upon what they tell me.

¹ eating, or consuming, *khur*
devouring men, *mardūm khur*.
inheriting, *mī ās khur*

LESSON 24.

there is no oil in the lamp,	kerē tawān dar churagh nast
pray give me a sample	{ matu nartuana, e [tawān] ē fartuayē [lawf]
this is a mere stratagem,	ē fikat [lila] ast [dīn; fard nālē zart]
where is his shop?	dālan-i o tawā ast?
have you got a rope,	¹ ayd ē'war rāssan lārd?
the king sat upon the throne	{ bādshāh dar tākht julat fartawd bu lishāh dar tākht nishast ēd lishāh julat-tākht girdid
his voice is good,	{ awāz i o āhād ast. ē shahāy kishā alhā ast.
what sort of animal is this?	ē kī wan kudān hīn ast?
what is your advice?	shah-i-shawd chist?
what is your age?	wan i ē'wad chist?
send the palki near me,	nast i nān amār e ratan bi fīrat
give me the whip and hat,	[tāziy ā] o kulī e marā bi-dih. [chāduk]
bring water for washing the hands	{ ud-i-dast shā, e ē yar ² ud-i-dast shor ē yār āb az bard, e shustan-i dast ē wan biyār

¹ string *rishā* a dependent, *rishā d r*
rope *rāssan*; thick rope, *rāssan-i-kulūft*, thin rope,
rāssan-i-burīk or *rishāk*

² to sit, to sit down, to ascend the throne, *julās kardān*.

³ to wash { *shustān*, root *shū, e* or *shū*
shoridān root *shor*

how is your health?	{ mizāj-i-sharīf chiqūna ast ? ahwāl-i-janāb chi tauī ast ? mizāj-i-mukaddas chiqūna ast ? tabīʿat-i-ʿalā chiqūna ast ? mizāj-i-shumā chiqūna ast ?
give me the tooth-brush and powder,	{ miswāk o sūda, e dandān shorī bi-dih miswāk o safūf-i-dandān shū, e bi-dih
bring a suit of clothes,	¹ yak dast-i-akhṭ-i-poshīdan biyār
bring ink, pen, and paper,	² murakkab, kalam, kāghaz biyār
whose horse is that?	{ ān asp az ān-i-kīst ? ān asp az kīst ?
who is that European?	{ ān asp māl-i-kīst ? ān farangī kīst ?

Exercise — One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is 'an ass's burden on thy back." The jester gave answer, "Verily, your majesty, I bear the burdens of two asses."

LESSON 25

whose house is this?	{ īn khāna māl-i-kīst ? īn khāna az ān-i-kīst ?
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¹ best suit of clothes, yak dast-ra \underline{kh} t-i-[ʿalā] [bihtar
or *lashang*]

² blotting paper, { kāghaz-i-murakkab *lash*
kāghaz-i-murakkab \underline{kh} ushk kun.

this soil is barren	in zamin [wairun] ast [ehora-bām.]
they are very avaricious	eshūn bisiyār [lam ī] and [karīf]
this rupee is adulterated its shape is bad	in rūpiya kānd ast fūrat ī dān bad [karkat] ast. [shakti karīgar]
the English language is difficult,	zabān ī inglisī [muzhki] ast [muzhlaḥ.]
brush off the spider's web,	{ khāna ē antabut pāk bi kun tarī and inat pāk bi kun. [u ab ī antabut pāk bi-kun 'o chi [takfir] kanda ast? [khāṭā] as o chi takfir fadīr shuda ast? barsab ar bisiyar shabnam ast bar kūh bisiyar shabnam ustada ast. bar giyūh bisiyar shabnam barida ast.
now they are very helpless,	ilāl bisiyār [be il ī] and. [lā ilāj lā char]
what business are you doing?	in jā chī kār mi-kunad?
there is no end of his chattering,	{ bekūda goī, ē o ākhīr na dārād [ākhīrat]-ī yawa goī ē o nist [ikhītām.] maqālāt-ī maḥal amas wa maqāla, ē mustahīl ī-o ikhītām na dārād

they made much apology,	{ <i>eshān bisiyār 'uzr kardand</i> <i>eshān dar mahām-i-'itizār</i> <i>āmadand</i>
my parents have gone to their house (other people's house),	<i>wālidain-i-man ba khāna, e</i> <i>oshān i afta and</i>
there are many fruits in that garden,	<i>dar ān bāgh bisiyār mewahā</i> <i>and</i>
I have a headache,	{ <i>sar-i-man dard mī-kunad</i> <i>man sudā' dāram</i>
where did you hear this news?	<i>shumā kuja in khabar-i ā</i> <i>shunīded?</i>
it is late, let us depart,	<i>der shuda ast, biyā ki mā</i> <i>bi-ravem.</i>

Exercise — They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man. if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,	<i>o bīmāri, e jigar dārad</i>
this is a fine season,	<i>in mauzim khūb ast</i>
sow that seed in the garden,	{ <i>dar bāgh ān tukhm-rā bi-</i> <i>kār</i>
he has a toothache,	{ <i>o [dard]-i-dandān dārad.</i> <i>[waja']</i>
there are many playthings in the bazar,	<i>dandān-i-o dard mī-kunad</i> <i>dar bāzār bisiyār chizhā, e</i> <i>bāzīcha and.</i>

¹ a field, *mazi'a'*, *zara'*, *zina'at*, to sow a field, *kishtan*, root *kār*

what is your occupation?	[kār]-ī-shomā chīst? [reshn kash ishligāh.]
this translation is very good	In taryuma bisyar khush ast mukaddama, e o imrūz
his case will come on to-day	khawāhad shud [kafīya,] e o imrūz ruzū khawāhad shud [muruṣa'a]
your watch goes well	sa at i shomā khush mī ravad
this is a wax candle	in shama e momī ast
how much is the fare of the boat?	[kurāya,] mādakhya chī ka dar ast? [ujrat i-]
what o'clock is it?	{ chand sa at ast? chī waqt ast?
brush my hat and coat	kulu o kabā, e marā pāf kun
what is the fare for a day?	az barū e yaḥ rūz kirāya chī kadar ast?
lift up the blinds, take away the dirt	pardahā bar dār, bushkākā bi-bar
place my watch on the table	sā at i marā bar mez bi gu-ār
this fruit is very acid	In mewa bisyar talḥh ast. chirā [khāṣa ed]?
why are you angry?	{ [baham bar ayed; rū e darham mī kashad; dar khāsham mī-ayed; chīn ba jābīn shuda ed.]

Exercise—One day a stag from fear of the hunters, having fled entered within a certain cave. There a large tiger having gone seized and began to eat the stag. At the time of dying that helpless animal said in his own heart "Alas what a great misfortune is mine! I fled thither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27

this is a very difficult business,	in <i>kār bisiyār</i> [<i>mushkīl</i>] ast [<i>dushwār</i> , <i>muta'azzir</i> , <i>muta'assir</i>]
they are very artful,	{ <i>eshān bisiyār faiebi and</i> <i>eshān kadam dar bādīya, e</i> <i>ghadar wa kufi ān nihāda</i> <i>and</i>
that is a very beautiful garden,	{ <i>ān bāgh bisiyār</i> [<i>zībā</i>] ast [<i>khūb ān āsta</i>]
this cloth is very coarse,	{ <i>in pārcha bisiyār</i> [<i>durusht</i>] ast [<i>kuluft</i>]
are you fit for the business?	{ <i>āyā, shumā kābil-i-kār ed?</i> <i>āyā, shumā sazāwār i-kār</i> <i>ed?</i>
it is colder to-day than yesterday,	<i>az dī rūz, imūz sard-tar</i> ast
this line is better,	<i>in satar bihtar ast.</i>
his heart is very sorrowful,	{ <i>dīl-i-o ghamgīn ast</i> <i>gham bar o</i> [<i>ghālīb ast</i>] [<i>mustaulī ast</i>]
•	{ <i>o pareshān khāfir o parā-</i> <i>ganda dīl ast</i>
she is dumb and deaf,	<i>ān zan gung o kar ast</i>
this story is all a lie,	<i>in kissa hama darogh ast.</i>
these are fine raisins,	{ <i>in keshmish bisiyār</i> [<i>khūb</i>] and. [<i>nafīs</i>]
he has a large house,	<i>o khāna, e kalān dārad</i>
this room is well lighted,	{ <i>in hujra khūb roshan kāda</i> <i>shuda ast</i>
this room is very lofty,	{ <i>in ūtāl khūb roshan ast</i> <i>in hujra bisiyār buland ast</i>
how long is this cloth?	{ <i>in pārcha chī kādā</i> [<i>dāūz</i>] ast? [<i>dāūz</i>]
	{ <i>in pārcha chī kādā tūl</i> <i>dārad?</i>

these are very wicked children,	In bachehagan binigur sharir and
his disposition is cruel,	{ khalik i-o be rahm ast, jabrat i-o be rahm ast
they are lazy and negligent	eshan rust o ghajil and
they are of a very stern disposition	eshan binigur [sakht jabrat] and. [durust khalik; tand khal bad khal.]

Exercise — In a dark night a blind man having taken a lamp in his hand, and a jar on his shoulder was going along in the market. Somebody said to him "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness"

LESSON 28

this pen is too soft,	in kalam binigur narm ast
this paper is very coarse,	¹ in kaghaz binigur [kulast] ast. [tibbur]
this letter is ill-shaped,	In karaf [bad furat] ast. [bad khal]
you speak very slowly,	{ shumad binigur ahista mi goyed shumad ba binigur ahistagi mi-goyed.
can you speak English?	radan i ingilis karaf sadan mi tawand?
descend, otherwise you will fall,	[payin] biyd warna shumad kharaked astad [farod.]

you must go with me,	<i>bāyad ī bā man bi-ravīd.</i>
take away this bundle,	<i>īn basta bi-bar</i>
it is cloudy, yea, it rains a	{ <i>imrūz saḥābī ast, bulḥi</i> <i>ladre mī-bārad</i>
little,	
see, has it cleared up a	{ <i>imrūz saḥābī ast, bulḥi</i> <i>tarashshuh dārad</i>
little?	
we know it all,	<i>bi-bīn ī ladre šūf shuda</i>
they know a great deal,	<i>ast, yā na?</i>
he gave me much trouble,	<i>mā hama mī-dānem</i>
why do you laugh without	<i>eshān bisiyār mī-dānand</i>
cause?	<i>o marā bisiyār [taḥḥīf]</i>
they have annoyed us very	{ <i>dād [zuḥmat]</i> <i>shumā be sabab chuā mī-</i>
much,	
this is not my house,	{ <i>ḥanded?</i> <i>eshān māiā bisiyār tashu īsh</i>
allow me to smell that	
flower,	{ <i>dāda and</i> <i>az lūdār-i-eshān munagh-</i>
apply oil to that chair,	
open the lock of that door,	{ <i>ghis shuda em</i> <i>īn ḥāna az ān-i-man nīst</i>
	{ <i>īn ḥāna az māl-i-man nīst</i> <i>īn ḥāna az milk-i-man nīst</i>
	{ <i>luṭf bi-farmāyed ī [bū,e</i> <i>āngul-rā bi-bīnam]. [gul-</i>
	{ <i>īā bū bi-bīnam, gul-īā</i> <i>bū bi-shinavam]</i>
	{ <i>az īū,e luṭf bū,e ān gul bar</i> <i>giriṣtan marā bi-dīhed</i>
	<i>ān kunsī-rā rūghān bi-māl</i>
	<i>kuṣṭ-i-ān dar-īū wā kun</i>

Exercise — A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers, you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *laurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be

count it, my good friend; if I give all my poor brothers
one *koupe* each, I shall not have any remaining.

LESSON 29

some of our soldiers have	<i>baze tar-bāzēn i-ma mofrā</i>
been wounded,	<i>shuda anī</i>
beat that lazy boy	<i>an kodak-i rust-rū bi -an.</i>
dig up that underwood	<i>an darakāhthū e khurd rū</i> <i>bar kon.</i>
having said this he de- parted,	<i>in guft o [rakhsat gūft]</i> <i>[rastuna shud]</i>
wring the moisture from the clothes,	<i>az jāmāha [nam] bar gīr</i> <i>[tar; namnak]</i>
they sleep carelessly (sound ly),	<i>az jamāhā [nam] biyāfshur</i> <i>eshanghāflūnamī khusrūnī</i> <i>eshanghāflūnamī-khūbānīd.</i>
what is the amount of your bill?	<i>jam e āisūb-i shudā chīst?</i>
a wasp has stung me	<i>¹ zambūr mara [garīda] ast</i> <i>[nesh zode]</i>
what is the tonnage of this ship?	<i>in jahaz chī kadr bar bar</i> <i>mī-darad?</i>
what need is there of so much care?	<i>[āhtiyāj-i in kadr-i khābar</i> <i>dārī chīst?</i> <i>āhtiyāj i-in kadr-i āfzūnī</i> <i>chīst?</i> <i>in kadar āhtiyāj chī mālakat</i> <i>dārad?</i>
what is the price of these things?	<i>khat i in chīzhā chīst?</i>

¹ a bee { *māgas-i asal*
māgas-i shakīd.
māgas i-amdāgīn
purified honey *asal i mufayfū.*

what is the depth of this tank ?	{ 'umuk-i- <u>in</u> hauz chī kadī ast? in yambūgh chī kadr 'amīk ast ?
what is the difference between these two ?	{ mā bain-i- <u>in</u> har dū farak chīst ? dar miyān-i- <u>in</u> har dū tū tafi'ik chīst ? miyān-i- <u>in</u> har dū tufūwat chīst ? chī farak az in badān ast ?

Exercise — A person went to a scribe, and said unto him, "Write a letter for me" He said, "There is a pain in my foot" The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth, but when I write a letter for any person, then I am always sent for to read it, for nobody else is able to read my handwriting"

LESSON 30

this army does not know its exercise,	in lashkar kawā'id-i- <u>h</u> hud na mī-dānad
between you two what fighting is there ?	mā bain-i-shumā har dū [kaziya] chīst ? [d'awā, takīā, e, ma'rala, mujā- dilat o munāza'at, jang o jadal o harb, munākisha o mukābila, mukhātība o mu'atibā]
in this book how many chapters are there ?	dar in kitāb chand [bābhā] and ? [faslhā]
on these goods is there any discount ?	{ bai in asbāb hech [kasī] ast ? [kasī, kasr] { in asbāb-i-ā chand pūl tanzil mī-kunand ?

the drum beats every day in the fort,	{ dar ā gur har rāz [tes lōstā mī shārnāf] [lāl mī zārnāf]
this boy is much loved by a	{ dar šīr har yārnā dūš lōrī nāwāzānd.
in this tank are there any fish?	dar in [harz] hāch māhī āst?
make a hole here in the earth,	[b-gir; šīrā]
I caught a fish with a reel,	in jū dar zārnā [moghābē] bi lūn [jāwē]
this cow has no horn	Lū dar māhī e girjām.
of what kind is this cloth?	{ in mālah-jār-ro shōkhāh nāyānd
do you intend going to Europe?	{ in mādah-j w shōkhāh nā dārnāf
hang up this lamp in the hall,	in [pārcha] chī kīrn āst?
do you go by land or by water?	{ [ūka.]
	āyā ir dā e rāstān-i farānj- stān rī lūnd?
	dar dālm in sūnwā-rū [mā allāh bi kūr.] [l yāwē]
	bā khāshlī yā bā tārī khāshlīd rāst?

Exercise — A certain hare having gone to the presence of the tiger, said to her "O tigress, of me every year there are many young ones but of you, during the whole of your life there are no more than two or three." The tigress, having smiled replied, "What you say is very true; of me, indeed there may be only one young one in all my life, but that one is a tiger."

LESSON 31.

there is no lock to your box,	{ sandūk-i-shumā-rū <i>kuft nīst.</i> sandūk-i-shumā <i>kuft na dār-</i> <i>ad</i>
there is much mud on the river side,	{ bai lab-i-daryā <i>bisīyār</i> [<i>khilāb</i>] <i>ast</i> [<i>gil, shor,</i> <i>uahal</i>]
how many passengers were in that vessel?	{ dar ān jahāz <i>chand 'ābriān</i> <i>būdand?</i>
the whole room was scented,	{ tamām-i-hujra <i>khūsh bū kar-</i> <i>da shuda ast</i> tamām-i-hujra <i>mi'attar kar-</i> <i>da shuda ast</i>
are you the owner of this house?	{ āyā, mālīk-i-īn <i>khāna ed?</i>
from idleness is loss,	{ az [<i>sustī</i>] <i>nuksān ast.</i> [<i>ih-</i> <i>māl, taghāful</i>]
such as you will do, so will you find,	{ natīja, <i>e kahlī nuksān ast</i> har chi shumā <i>khwāhed kard,</i> <i>khwāhed yāft</i>
resignation is the best com- pation,	{ taslīm <i>khūbtarīn-i-musāhib</i> <i>ast</i> taslīm <i>a'lātārīn-i-musāhib</i> <i>ast</i> taslīm <i>yake az khūbtarīn-i-</i> <i>musāhibān ast</i>
the world is the house of deceit,	{ [<i>dunyā</i>] <i>khāna, e faieb ast.</i> [<i>kurīa, e arz</i>]
the fruit of rashness is re- pentance,	{ natīja, <i>e [ta'jīl] tauba ast</i> [<i>be tadbīrī, takawwar</i>]
patience is an excellent quality,	{ sabr <i>lamāl khulk ast</i> sabr 'ālī <i>haslat ast</i>
temperance is excellent physic,	{ parhez <i>khūb dawā ast.</i>
hearing is better than speaking,	{ shunīdan <i>az guftan bihtar</i> <i>ast</i>
from labour results great- ness,	{ natīja, <i>e mīhnat buzurgī ast.</i>

Exercise — A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind thus: "If I increase the food of this goose then she will every day give two golden eggs." Having thus determined the old woman began to give the goose every day as much food as she could eat. Now after some days the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you hear, *amchi tū goy: bi shikavi*

this world is the harvest for the next, *{ In dūnya kushī i alām-i [akābat] ast. [dīlām-i akhīr; saru, s jādawānī; daru-i-bakū; wāḡba.} jahān i funī khīrmān i jahān-i-bākī ast.*

contentment is the key of repose, *ḡnā at [kalid-i-arām] ast [mushabbib-i rūḡat; wāḡh i aish.]*

to be ignorant is death to the living *jāhūl shudān mānt i zindagi ast*

moderation in everything is best *[awṣaf-i aḡwāl] bihtar ast. [i tidāl]*

to the wise a hint is enough, death laughs at expectations, *āḡl rā shakara, s bas ast. bar ummed [mānt] māi khān-dad. [ajl]*

assist your brother in distress, *barūdār i khān rā [dar kalat i-ṣakhtī] madad bi dū [dar ḡulat i-iḡtiyāj; dar muḡtājī.]*

very frequently medicine is sickness, *akṡar amḡāt dawā bīmārī ast.*

God is upright and holy, *allāh [a'ulā [kaḡḡopāh] ast [rās-bāz o mukaddar]*

man becomes known from his conduct,	{ ādam az mu'āmala, <u>l</u> h'ad mashhūr mī-shar'ad. ādam dz 'amalhā, <u>l</u> h'ad [mashhūr mī-shar'ad] [shuhrat mī-yābad]
from prohibition desire in- creases,	{ az mana' kardan <u>l</u> h'wahish ziyāda mī-shar'ad az muzāhamat <u>l</u> h'wahish ta- rakkī mī-pazīrad
fortune does not increase with wisdom,	az 'ahl [na'aka] ziyāda na mī-shar'ad. [rozina, lifāf]

Exercise — One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience, if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33.

during this month much rain fell,	dar īn māh bisyār bārān uftād
send a servant there,	ān jā [naulāre] bi-farst [mulāzim; <u>l</u> h'ādime, chū- lār]
sit under this tree,	zer-i-īn dara ^l ht bi-nishīn
what is the price of these pearls?	{ kīmat-i-īn dūnāhā, <u>e</u> durr chīst? kīmat-i-īn dūnāhā, <u>e</u> mar- wārīd chīst?
how heavy will this stone be?	wazn-i-īn sang chū kadr mī- shavad?

what is the name of this village?	¹ name : in [dik] chist? [manʒə : kɔŋʒə.]
bring the riding horse	as-p-i saurɔrɪ-rə biyār
brush the curtains well, so that no mosquito may remain,	parda-rū khāb biyafshun tā ki pashā,ə na mādān.
clean the shoes well,	{ kasishku-rā khāb [ɪdʃ] bi kun. [pūt] kasishkū-rū siyūh rang bi-dih.
we ought to be benovolent,	{ būyad ki [karim] bāshem. [mushfik] sharʔ-i-walmiyatān ast, ki karim bāshem.
we have fallen into great difficulties,	dar mushkūlūt i kalān wsta dā em.
many ships have been damaged by the storm	{ az fūʃūn biygar jahāzih nukun kharda and. az fūʃūn ba biyār jahāzih nukun rasida ast.
he every day drinks new milk,	o har rāz shir-i tazā mi nāshad
to sit still is better than quarrelling,	ba khāmoshi mishastan az bar khāstan ba ʔarʒa bihtar ast.
grind this wheat in the mill	{ ² dar dsiyū in ghālla biyaz. dar dsiyā in ghālla bi-sūb
do you know who is his agent?	shomā mi-dāned ki [wakil] i-o kist? [gumashā ; nā ib]

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming,

¹ village, *dik* or *dik* ; plur *dikāt*.

² to grind, *sabidan* or *āsīdan*.

and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one" In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out" The man said, "A great fool he is to have gone out of his house in the midst of such heat" The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,	{ ¹ az barā,e man dū 'adad-i- shama dūn bi-khar (with glass shades) ba jihat- i-man yak just-i-pāya,e lāla bi-kharīd
this cat has large claws,	{ in gurba kalūn [panja] dūr- ad [nākhun, kharaj]
take away this counterpane into the other room,	dar hujra,e dīgar in lihāf bi-bar
is this place in the district of Shīrāz?	āyā, dar 'alūka,e Shīrāz in mauza ast
I will show you a beautiful picture,	manshumā-i-ātaswīre [hasīn] khwāham namūd. [ma- khul, marghūb, nādī, ma'kūl]
your signature is necessary to this bond,	ba in tamassuk dastkhatt-i- shumā [zarūr] ast [lā- zim, malzūm]

¹ one pair of candlesticks, yak just-i-shama'dūn, i.e., two articles

one pair of scissors, 'adad-i-mukrāz, i.e., one article.

to-day there is a guest in their house,	imrē dar khūna, e eš + mūmune ast
who is this boy's governor?	{ [ašāpā] : in kodak list [murabbī]
it is very late permit us to go home	{ bīng r der shuda ast ru rā ba khūna, e khād rastan bi-dih bingar der shu la ast [bi-y:] kī ba khāna bi-rarem [yuzat bi-dih.]
in this affair there is much cruelty	{ dar in ru āmal : [gulm] ast [bingar berahmī ; bīng r be murūwatī]
they commit oppression of every sort,	eshān [gulm]-ī har kure mī kūmand [jaur ātam be dud]
we have at present a long journey	in waqt mā safr-e-laruz dar peśh darem.

Exercise.—A certain feeble old man having gathered a load of wood (*literally sticks*) in a forest, was carrying it to his own house. After having gone some distance the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling replied, "O friend be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you"

LESSON 35

have you a glass for holding the medicine?	¹ āyā shumā barū, e giriftan -dardū ānjān : shīsha dared?
---	--

¹ a glass-blower shīsha-gar

man has reason, a brute none,	<i>insān'akl dārad, haṭwān na</i>
please give me a letter of introduction,	<i>{ az rū,e luṭf marā sifāriṣh nāma bi-dihed az sar-i-luṭf marā sifāriṣh nāma maḥamat bi-kuned</i>
why do you write with a bad pen?	<i>ba kalam-i-bad chirā shumā mī-nawised?</i>
of these two which is the best?	<i>az in har dū tā kudām bihtar ast?</i>
I will take the business from you and give it to him,	<i>man az tū 'amal <u>kh</u>wāham girift o bado <u>kh</u>wāham dād</i>
your going there is not necessary,	<i>ān jā raftan-i-shumā zarūr nīst</i>
he is well versed in science,	<i>{ ¹ o dar 'ilm <u>kh</u>hūb wākif ast o az 'ilm <u>kh</u>hūb mahārat yāfta ast o dar 'ilm <u>kh</u>hūb mahārat dārad</i>
he is very learned and intelligent,	<i>o bisiyār 'ālim ast o tez-fahm</i>
this will be best of all,	<i>{ in [bihtarīn-i-hama] <u>kh</u>wāh- ad būd [az hama bihtar]</i>
tell me what he is saying,	<i>bi-go ki o chi mī-goyad</i>
tell the groom to get the horse ready,	<i>mihtar-rā bi-go ki asp taiyār bi-kunad</i>

Exercise — In a country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The

¹ experience, *wākif kārī, tajriba kārī.*

slave answered, "I am rubbing my body with snow so that I may become white like the people of this country." His master laughing said, "O fool do not labour in vain; your body may indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 26

I also wish to go out,	man ni kḥrāham ki berwa bi rarnā. man nis berwa rāstan ni kḥrāharu. marā nis wāda, e berwa rāstan ast man kḥrāhuh i berwarāstan dāru.
why do you climb the tree?	chard be dirākhē bar eš ayē!
when will you be able to depart?	hai ju lā shudan kḥrāhed tawānist
is the saddle on the horse or not?	bar asp zīn [basī] ast yī na? [kardā shuda]
we will return in a few minutes,	mā bar chān i [lakīk] bās kḥe hen mad [tāhā]
if dinner be ready bring it,	azir [sham] tāyār ast diyār [kḥarīsh kḥarak]
give my compliments to your master	[salām] man ba ruḥ b i kḥud bādak. [taslīm]
do you know this man?	shuma imārd rūmī-dāned?
he has acquired much science,	o bāyur ilm hāpīl kardā ast
he has amassed much wealth	o bāyur dawlat jama kardā ast.

¹ To leave a person as kass [judd] shudan [rukḥāsal]
To leave a town, as shakre rukḥrat shudan.

come, let us two have some	<i>biyā, lī mā har dū bāham</i>
talk,	<i>guft-gū bi-lunem.</i>
will one horse be able to	<i>āyā in kadr bār-i-ghān yak</i>
draw so great a weight?	<i>asp mī-tawānād kashīd?</i>
you go on, we are coming,	<i>shimā pesh bi-raied, lī mā</i>
	<i>[ham] mīyājem [dar-pai]</i>
these things are come from	<i>az valāyat-i-sarang in chīz-</i>
Europe,	<i>hā rasīda and?</i>
where shall we pass the	{ <i>mā luyā shab ba sar bi-</i>
night?	
	{ <i>[lunem]? [guzārem,</i>
	<i>guzrānem]</i>
we have no time to play at	{ <i>ithālmā-rū fursat-i bāzīnīst</i>
present,	
	{ <i>ithāl mā fursat-i-bāzī na</i>
	<i>dārem</i>

Exercise—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs, having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37

he has scalded his foot,	<i>o pā, e khud-rā ba āb i-</i>
	<i>[garm] sozānīda ast,</i>
	<i>[dūgh, josh]</i>

all these knives are rusty,	{ kama in kurt tang [ālā la] and [gurīstā]
these children are screaming all day,	in bachchazum kama rus [shor o ghul] mī lunand [ghawghā]
we were seeking for this all day	mā tumari rus bard e in fuit o jū dūshim.
have you sealed your letter?	agā khānī kī khāl rā muhr [kardā cī] ? [tadā cī]
our house is shaded with trees,	kāna e mā dar zer rāyā e d rakht hā ast
it is raining give us shelter	aknābarān mī-burād, mārē panake bē-dih
go forward there and stand still	ān jū pesh bi rau o bē khāmoshī biyast
bring out these things from the parkī,	az amari e rawānīn chīz hā biyar
speak loud, then I shall hear you	bā awār-i-lūland bi-go kī bi shīnaram.
what do you call that in Persian?	an chīz rā lar tabān-i fursī chī mī-goyēd?

Exercise — From the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick and distributed them. During the night, the thief being afraid said to himself "If I cut off one inch from my stick in the morning it will be of the same length with the rest." Thus having considered, he cut off an inch from his stick, and next

day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38

set up something as a shelter from the sunshine,	<i>barā, e tābīsh-i-āftāb panāhe</i> <i>baī āī</i>
he agreed with me this time,	<i>o īn wakt ba-man muwāfik</i> <i>āmād</i>
you exercise yourself in writing and reading,	<i>o īn wakt ba rū, e man</i> <i>[muwāfik] shud [mutta-</i> <i>fik]</i>
on hearing this news they were much frightened,	<i>dar nawishtan o khwāndan</i> <i>khud-rā mashāk bi-sāz</i> <i>az shunīdan-i-īn-khabar</i> <i>eshān tarsīdand</i> ¹ <i>az shunīdan-i-īn-khabar</i> <i>[dar hālat-i-pareshānī ām-</i> <i>adand] [dar hālat-i-izti-</i> <i>rāb āmadand, dahshat</i> <i>wa pareshānī bar oshān</i> <i>mustaulī shud, or istilā</i> <i>yāft]</i>
how much indigo will this chest contain?	<i>dar īn sandūk chī kadr nīl</i> <i>khwāhad ganjīd?</i> <i>dar īn sandūk chī kadr nīl</i> <i>khwāhad āmad?</i> <i>īn sandūk chī kadr nīl</i> <i>khwāhad girift</i>
they are all offended with one another,	<i>hama az yak dīgar [khafa]</i> <i>shuda and. [shakar</i> <i>ranj]</i>

¹ to vex, *pareshān kardan*

tell the coachman not to drive so quick	kālakabām-rū bī-go kī chan dan [tūd] na runaī. [tes or tūnd]
we have escaped from the hands of the enemy	{ mū bamakr o farab n dast i- dashmān [rūh shudam] [rūh i yūsta em jan ba salamat burda em.] mū az dast i-dushman ba hīla khālāf shuda em.
the whole city has been flooded,	īamam shahr [ghark] shuda ast [gharik i darya burd]
put these two trays to- gether	in har ilu kūb-rū ba ham bi-gusār
with this our joy will be increased	¹ badīn khushī, s mīd ziyāda khāfāhad shud.

Exercise—A certain person having a pain in the stomach went to a physician and said, "For God's sake, doctor give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said "Let me look at your eyes." Then, having called one of his servants he said "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connexion is there between medicine for the eyes and a pain in the stomach?" The doctor replied "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread."

¹ joy shādmanī farab; khurramī farab; mubāsāt;
mubisūl; mīshūl

LESSON 39

we have much reduced our expenditure, this money must be sent back to him,	<i>mā khaich i-khud-i ā bisiyār taḥḥfīf larda em in pūl ba o zaiūr uāpas bāyad kard</i>
the commander-in-chief has pardoned a soldier,	<i>{ sipāh-sālār az taksī-i-sipā- hī, e dar guzāshta ast sipāh-sālār sipāhī, e-rā mu'āf karda ast</i>
rule your paper, then write,	<i>kāghaz-i-khud-i ā aiwal [mistar bi-kun] pas bi- nawīs. [ḥatt bi-lash]</i>
all the people have died with hunger,	<i>hama mardumān az [gursm- agī murda] and. [jū' ba jān āmada]</i>
they have fallen one upon another, splice these two ropes to- gether,	<i>eshān [dar-ham] uftāda and [bar yal dīgar] in hai dū rassan-rā bā-ham dīgar bi-paiwand</i>
they live in great affliction, or through much toil,	<i>ba mihnat-o-mashakkat-i- bisiyār eshān guzān mī- kunand</i>
he has built a house on the bank of the Euphrates, he drove the chariot two pairsang, when one of the wheels broke,	<i>ba lab-i-dariyā, e farūt, 'imānate ta'mīn larda ast. b'ad az rāndan-i-dū pairsang, yake az pāyahā, e kūhlā [shikast] [bar āmad]</i>

Exercise—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one commenced saying, "The child is mine," and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two

pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still and said nothing, but the other woman, weeping aloud, said "O sir do not kill my child; if such is justice, I give up my soul. For God's sake give her the child" On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40

why should we run away
there is no danger there?

am jā khafra hech nīst, pas
chirā mā br-gurezem?

he has abandoned his late
friends,

o dostān-i kadīm i-khārd ra
guzāshā ast.

muzāfibat i-dostān-i-sābiḡa-
ra ba dīl-i khārd inkār
kardā ast

as yādrān-i-sābiḡa muzāfāt kaja
kardā ast.

they went to Europe six
months ago,

peš as īn shīsh māh ešān
ba mulk i farang raftānd.

as shunīdan i-īn sukhānā
[būyād] i-khānda nihā
dānd. [bīnd.]

on hearing a statement of
this sort, they began to
laugh,

bad as shunīdan i-īn chunīn
sukhānā ešān khandī
dān [gīrīstānd] [aghās
kardānd aghās nihād
and shurū kardānd.]

gardener sow the seed of
this flower in the garden

as baḡhān dar bāḡh
[takhm] i-īn gulb i-kr
[barr; baḡr]

he has taught us with great labour,	o mā-rū ba miḥnat-i-bisiyār [āmo <u>h</u> ta] ast [dars dāda]
by the grace of God we have found repose,	mā az faẓl-i- <u>h</u> udā āiām yāfta em
it is very cloudy, perhaps it will rain much,	{ imrūz bisiyār [sahūbī] ast, shāyad bisiyār bārān <u>h</u> iwāhad bārīd [abr muhīt, or abr muhīt-i- āsmān]
he has amassed much wealth and property,	o bisiyār daulat o māl jama' kārda ast
in this house there is a hall and three rooms,	dar īn <u>h</u> āna yal dālān o si hujra and
how long is it since you received this news?	{ chand waqt ast ki īn a <u>h</u> bār ba shumā rasīda ast? b'ad az ān ki īn a <u>h</u> bār girifted, chand waqt guz- ashta ast?

Exercise — A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune today. I pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41

they live with their parents	elān bā wālwān-i k̄hūd rī tāw mād
we have taken a walk on the bank of the river	{ bā lab-i-daryū rā [gawhā] m. [gawhā] bā sākil-i-daryū mād [k̄n] kardā m. [tawdāhā]
for how much will you sell (this) to my master?	bā [rāhā] i mām bā elāw k̄māt in rā k̄hārd fā rāhā? ¹ [wālī mām; mām bā k̄hūdūwād-i mām]
is there anything to be had there for eating and drinking?	{ gā hēch chīs lard e k̄hūr lām o nāwshīdān ājīd rī āyā? āyā hēch chīs lard e k̄hūr dān o nāwshīdān [māyāwār rī shawd]? [bā ham rī- rāhā; dast yāb mī shā rād.]
are you at all aware where they are gone?	hēch mālūmāt ast kī hama kujā rāstā and?
remain here until we return,	hamīn jā [b-i-mād] id kī mād bā b-i-gardēm. [bāsh.]
the knife fell from my hand into the river	kārd az dast-i-mām [dār] daryū wftād. [bā.]

¹ to walk to see anything bād, e sār rāstā.
to walk, or travel, for amusement, sār kardan.

² beir apparent, wālī, e āhd.

in speaking Persian, our
general fault is in not
pronouncing each in-
dividual letter fully,

a man who cannot speak the
language of the people
among whom he sojourns
may sometimes be in
danger of starving,

he tells you to speak to him
in his own language,

*dar sukhān guftan-i-zabān-
i-fārsī kusūr-i-mā īn ast
ki mā hasbu-l-ma'mūl har
lafz ba tafīk talaffuz na
mī-kunem*

¹ *shakhse ki dar diyāre sukū-
nat pazīr shuda bāshad
wa zabān-i-ahliyān-i-ūn
mulk na dānad, pas
tarsast ki shāyad az [gu-
sinagī] khwāhad murd
[be āzūka]*

*o mī-goyad ki dar zabān-i-
man bi-go*

Exercise — A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood

¹ do you live there? *shumā ān jā sukūnat pazīr hasted?*

he lives there, { *ān jā o sukūnat pazīr ast.*
ān jā o maskan dārad.
ān jā maskan-i-o ast

I like this book, { *īn kitāb marā pazīr ast*
īn kitāb marā maṭlūb ast
īn kitāb marā marghūb ast
īn kitāb-rā pasand dāram

made a noise and the ass of the washerman on hearing that, also raised his voice and began to bray in the manner of all asses. The gardener on hearing his noise discovered what he was. He came down from the tree and having thoroughly beaten the ass he drove him out of the garden. Silence on this subject the wise men have said, "For ass's silence is best."

A LIST OF USEFUL WORDS

an axe,	<i>tabaı</i>
baker,	<i>khabbāz</i> , <i>nān paz</i> , <i>nān bā</i> .
button,	<i>tukma</i> , <i>dukma</i> , <i>gıra</i>
bald,	<i>kal</i> , <i>dūgh sar</i> , <i>dūgh-sar</i> .
bath,	<i>hammām</i>
basin,	(metallic) <i>tasht</i> , <i>lagan aftāba</i> ; (baked clay) <i>kāsa</i>
„	(holder) <i>tasht dār</i>
bed furniture,	<i>raḡht-i-lḡwāb</i>
bedstead,	<i>kḡwāb-gāh</i> , <i>chahār pa,e</i> .
bed,	<i>bistar</i>
blanket,	<i>chādar-i-pashmīna</i>
basket,	(wicker) <i>sapad</i> , (grass) <i>gīa</i>
bracelet,	<i>dastīna</i> , <i>dastwāna</i> , <i>'alankū dast</i> ; <i>mi'zad</i>
bottle,	(glass) <i>shīsha</i> , (jug) <i>kūza</i> , (earthen- ware) <i>surāhī</i>
broom,	<i>mīknasat</i> , <i>jārūb</i> , <i>jā-rū</i> , <i>ruftan-rūb</i> .
bellows,	<i>minfākḡ</i> , <i>tannūr-tab</i> .
butcher,	<i>kassāb</i>
bundle,	<i>basta</i> , <i>dasta</i>
bag (leathern),	<i>ambān</i> or <i>ambāna</i> , (carpet) <i>kḡuryīn</i>
canvas,	<i>palūs</i>
coat,	<i>kabā</i> , <i>durrā'at</i>
coat (great),	<i>fargḡūl</i> , <i>labāda</i>
china-ware,	<i>kāsa-chīnī</i>
cup,	<i>finjān</i> , <i>piyāla</i> , <i>tas</i> , <i>jām</i> , (goblet) <i>kadaḡ</i>
chair,	<i>kursī</i>
chair bench,	<i>sandalī</i> , (bench) <i>sandal</i> .
counterpane,	<i>līḡf</i>
cork,	<i>dīsūm</i> , <i>sadād-i-agḡān</i>
cork (screw),	<i>pech</i>
carpet,	<i>farsh</i> , <i>gilīm</i> , <i>bisāt</i> , (prayer) <i>sy-</i> <i>jāda</i> , (decapitation) <i>naḡ'</i> .

grocer,	<i>bakkāl</i>
gum,	<i>samagh</i> , <i>samagh-i-'arabī</i> .
glove,	<i>dast tūba</i> , <i>dast afrāz</i> , <i>dastāna</i> , <i>dastposh</i>
house,	{ (master of) <i>lat-khudā</i> , <i>kad-khudā</i> , <i>sāhib-i-buka'</i>
„	(hold) <i>khandān</i> , (establishment) <i>lawāhik-i-khāna</i>
host,	<i>mezbān</i> , <i>sāhib-i-da'wat</i> .
hospitality,	<i>mihmānī</i>
hat,	<i>kulāh</i>
hammer,	<i>chākūj</i> , <i>chakush</i> , <i>mitrakat</i>
hand-saw,	<i>dast-ar</i> .
hand-mill,	<i>dast ās</i>
hotel, inn,	<i>sarā'e</i> , <i>khān</i> , <i>wurūd-gāh</i> , <i>farod-</i> <i>gāh</i> , <i>ribāt</i>
kitchen,	<i>matbakh</i>
knife,	(clasp) <i>chākū</i> , (table) <i>kārd</i> .
„	(pen) <i>kalam tarāsh</i>
key,	<i>kalīd</i> , <i>miftāh</i> .
light,	<i>roshanī</i> , <i>nūr</i>
leaf,	(of a book) <i>wā'ak</i>
„	(of a tree) <i>ba'g</i>
letter (of condol- ence),	<i>ta'ziyat nāma</i>
lock,	<i>kufl</i>
„	(pad) <i>kufl-i-rūmī</i>
„	(intricate) <i>kufl-i-waswās</i>
match,	<i>librit</i> .
mat,	<i>boriyā</i> , <i>hasī</i>
mirror,	<i>ā'ina</i> , <i>āb-gīna</i> , <i>sajanyal</i>
nail,	<i>meleh</i> , <i>mismār</i>
needle,	<i>sūzan</i>
naphtha,	<i>naft</i>
napkin,	<i>dastmālcha</i> , <i>dast-khwān</i>
oven,	<i>tannūr</i> , (stove) <i>tūn</i> , <i>mankal</i> ; <i>ātash-tāb</i>

pocket,	jib within the pocket, <i>iā, jib</i>
potsherd,	<i>kharaṣ-ṣera.</i>
pot (flower)	} <i>kharaṣ nīfālīn.</i>
earthen vessel	
pincer	<i>kharaṣī nīfāl-gar gīl-gar</i>
pincers	<i>mīnakush</i>
pitcher,	<i>sabū khara.</i>
portico,	{ <i>dīhīlī : khāna.</i>
pipe	
	<i>pe h-gūh</i>
	(water) <i>ab-raḥ; mīzab mīrāb;</i>
	(tulsi) <i>lāla</i>
pantry	<i>rikab-khāna tashī-dār khāna.</i>
pin,	<i>sanjāk.</i>
a porter,	<i>kamīl kāmīrāl</i>
paste,	<i>arīsh.</i>
pencil,	<i>kalām-i-ṣarb nīyāhī-dār kalām</i>
	<i>kalām-i-nīyāhī-dār</i>
papa,	<i>papā</i>
pope,	<i>rīm papā.</i>
razor,	<i>ustura.</i>
stick (walking),	<i>chuk-i-dastī.</i>
staff,	<i>asū</i>
scissors,	<i>mīkṛḍ.</i>
saucer,	<i>nalbālī ṣabākka tīshīarī.</i>
shirt,	<i>paīrakān; kamīṣ</i>
scale,	<i>mī ān; tarāḥ (beam) shāhīn;</i>
	(pan) <i>kāṣa</i>
sheet,	<i>chadar</i>
screen,	<i>parda.</i>
shade,	<i>fānuṣ</i>
sash	<i>kamār-band; nīyān-band.</i>
shawl	<i>shāl.</i>
skirt (of dress),	<i>damam.</i>
satin	<i>aḡlā.</i>
silk,	<i>āb-raḥam; āb-raḥīm; karīr khā</i>
	(painted) <i>parnīyan (stuff) nīlīkh.</i>
sock,	<i>farāb pā tuba.</i>

signature,	<i>dast-khatt</i> , <i>saḥīh</i> .
sack,	<i>juwāl</i> , <i>juwālīf</i> .
a scribe,	<i>kātib</i> , <i>nawīsanda</i> , <i>muharrir</i>
seal,	<i>muhr</i>
slate,	<i>lauh</i>
spring (of water),	<i>āb-khez</i> , <i>chashma</i>
screw (turn),	<i>pech-kash</i>
towel,	<i>dast-māl</i> , <i>badan</i> ۱- <i>kushk kun</i>
turban,	<i>aastar</i> , <i>amama</i>
trousers,	<i>shalwār</i> , <i>pā,e jāma</i> , <i>zer-jāma</i> .
title (of a book),	<i>ism-i-kitūb</i>
tape,	<i>naḥḥ</i> , <i>fīt</i>
tavern,	<i>mai-kada</i> , <i>khum-khāna</i> , <i>kharābat</i>
table (cloth),	<i>sufra</i>
tray,	<i>khwān</i> , <i>khwāncha</i>
„	(cover) <i>khwān-posh</i> .
threshold,	<i>āstāna</i>
thread,	<i>rishta</i>
tumbler,	<i>istikān</i>
tools,	<i>auzār</i> , <i>dast afī āz</i>
tongs,	<i>dast-pānāh</i> , <i>ambūr</i>
tailor,	<i>khayāt</i>
velvet,	<i>maḥmal</i>
vessel,	<i>zarf</i> , (plur) <i>zurūf</i> .
window,	<i>ghūfa</i> , <i>darīcha</i>
wool,	<i>pashm</i>
ward-robe,	<i>pesh-pā</i>
wheat,	<i>gandum</i> , (stalks), <i>daraḥḥ-i-gan-</i> <i>dum</i>
washerman,	<i>gāzur</i>
to arrange,	<i>bar chīdan</i>
to bathe,	<i>ghusl kardan</i> .
„	(another) <i>ghusl dādan</i>
to knock at the door,	<i>dar zadan</i> , <i>halka,e dar zadan</i>
to light a candle,	<i>shama'-rā āfī okhtan</i> , <i>shama'-rā</i> <i>roshan dādan</i>
to make the bed,	<i>bistār gustardan</i> .

CONVERSATIONAL TERMS

Good night !	<i>masā,u-l-khair !</i>
Peace be on you !	<i>salām 'alaikum !</i>
Good morning !	<i>sabāhu-l-khan !</i>
Praised be God !	<i>al hamdu-li-llāh !</i>
And on you be peace and the blessing of God !	<i>o 'alaikum-s-salām o rahmatu-l-lāh !</i>
God bless you !	<i>khudā hāfiz-i-shumā !</i>
God be with you !	<i>khudā hamrāh-i-shumā !</i>
On whom be the peace of God !	<i>rahmatu-l-lāhi 'alaihi !</i>
Blessing on him !	<i>'alaihi-s-salām !</i>
May it be well !	<i>khair bāshad !</i>
No, by God !	<i>lā wa-l-lāh !</i>
With heart and soul,	<i>ba jān o dil ba sar o chashm ba chashm ba jān o minnat</i>
The great and glorious God,	<i>khudā,e 'azza wa jalla</i>
¹ In the name of God the merciful and compassion- ate !	<i>bismi-l-lāhi-r-rahman-r- rahīm !</i>
¹ To God be praise and glory !	<i>li-l-lāhi-l-hamdu wa-l-min- natu !</i>
¹ There is no power, nor virtue, but in God,	<i>lā haula wa lā kūwata illā bi-l-lāhi</i>

¹ These expressions are in common use As they are
at once common and peculiar they are given in character

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لِلَّهِ الْحَمْدُ وَالْمِنَّةُ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

The student should note —

- (a) The use of *uṣṭa*.
- (b) The use of *ṣalla*, as a final termination, in the words *alla, ṣalla, ḥalla ḥalla*.
- (c) The use of *ḥalla*, as a final termination, in the words *ḥalla ḥalla*.
- (d) That *alla* pronounced as *allaḥ*; that *ḥalla ḥalla* is contracted from *allaḥ* in respect to which the following remark is important —

"When the particle *j* is prefixed to a noun beginning with *j*, which when definite, ought to have the article *l*; the initial *o* of *j* of the noun disappears and (in order to avoid the meeting of three *j*s) the *l* of the article is dispensed with, or represented by *ṭaḥḥid*."

SECTION III.

LESSON 43 — ON BREAKFAST

sabak chihil o suum dar nūsh-tū.

get the breakfast equipage ready,	{ luūzima, e chāsh-t taryūr bi-lun sāmūn wa asbāb-i-chāsh-t bi-sūz
toast some bread, and butter it properly,	ladīc nān ba ātash garm bi-lun o ba <u>khūb</u> tarah maska-ash bi-māl
does the water boil ?	{ āyū āb ba josh mī-āyad ? āyū āb mī-joshad ?
give me a clean cup and saucer,	finjān o nalbake sūf marā bi-dih
give that gentleman another cup of tea,	ān sūhib-i-ā finjān-i-dīgar az chā bi-dih barā, e ānsā- hib yak finjān-i-chā biyār
make it strong enough, and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	chā-i-ā barābar dūst bi-lun, o az andā <u>kh</u> tan-i-shī-i- bīsiyār o shakar hamesha <u>khūb</u> lazīz mī-sharad, ba sharṭe ki āb joshīda bāshad
bring the cold meat, fowl, ham, tongue, salt fish, rice, and split pease in the twinkling of an eye,	gosht-i-shabīna, mugh, rān- i- <u>khūk</u> -i-namak-zada, za- bān, māhī, e namkīn, <u>khushka</u> o dāl-i-mun- sharik ba chashm zadan biyār
give me a cup of coffee and a little more sugar,	finjān-i-kahwa o kadīc (andak-e) shakar-i-zī, āda marā bi-dih

boil some eggs, but do not
let them get hard,

chawī dandē tukhām-i
murgāh rā josh bi-dih
magar an ra sakht shudan
ma dih
chawī dandē, e baiza bi-
joshan [amma nīm pukhta
bāshand] or [amma ma
gazār ki sakht sharand].

set the egg-cups and salt
collar on that side, and
the tea pot and coffee-pot
here,

tukhām : murgāh-dānha o na
mak-dan ba an faraf bi-
gazār o chā-dan o kahica
dun ba in faraf

what a blockhead you are
to require repeated orders
for such things!

chī kadar ahmak rā! ki
barā, e in chunīn chī hā
bar bar hukm mī-khāyāh
chī sām āla eil! ki barā e
in chunīn chī hā shuma
rā [bār bar hukm dādan
dayad] [zarurat : hukm
mukarrar dāshad.]

bring bread, biscuit, sweet-
meats, cake, &c.,

nān, kufcha lauryat nān-
i khāsh, waghaira, &c.

you know I cannot drink
tea without cream,

shumā mi-dāned ki chā be
kūzāh na mī laidnam
naushid

the bread is very bad, and
full of sand

nan biyār bad ast o pur
as reg

discharge the baker if he
ever dare to send such
bread here,

agar nān par bār-i-dīgar
fur at i Aristadan i
shumin nān bi-kunad, o-rā
mo'ul kun.¹

¹ Or murgākhāsh bi-kun; mauzāf bi-kun.

the water with which this
tea is made has not been
boiling, it has no taste
at all,

{ *ābe lī az ān īn chā sāḥḥta*
shuda ast barābur na
joshīda[mazanamī-dīhad]
[bī-l-kull maza na dūrād,
bad t'am ast, t'am na
dūrād]

these eggs are not fresh,
from whom have you
brought them? Never
bring any to the table
but those that are laid at
home,

īn dānāhā,e tuḥḥm-i-murgh
tāza nīstand, az lī [or
kujā] āwarda ed, siwā,e
baiza,e -ḥḥānagī haḡiz
bar sufīa mayār

Exercise — One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp when the hair took fire, the flames reached his hand, upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

almond,	<i>bādām.</i>
apple,	<i>seb</i>
apricot,	<i>zardālū</i>
beet-root,	<i>chu ghundur; pāzhū.</i>
burrage,	<i>puḍīna</i>
capeis,	<i>turushī,e kabār.</i>
cherry,	<i>ālū-bālū</i>
citron,	<i>turunḡ</i>
cocoa-nut,	{ <i>nāryīl</i>
	{ <i>ḡauz-i-hindī.</i>
cress (water),	<i>taia,e tezak</i>

curry,	karri.
dale,	kānāz; (green, ripe) rāfāb pl. arfāb
fig	anjūr
fruit,	frukt; fawr
garlic	sir
grape,	anjūr (bunch of) kākāliq, e anjār, (small bunch) hā fāq anjūr
herb (oleiferous)	sihāq, (plur.) riyāla.
kernel,	manj:
leek	ganjāna.
lemon,	līmū; (lime) līmū e kūghāfi.
mango,	amāl:
melon,	(mā k) kākāliq; (water) kindu- wāna
mu broom,	karch.
nectarine	kālā
onion	piyaz
orange,	farānj
pea,	baklāq, mādh.
peach,	shāst ālā.
pear	nāshpati
pepper	(white) sifil-e-āliq; (red) sifil i rurkh; (black) sifil-e-ānwāh.
pickles	surush.
plum,	ālā; (mogul) bālu rard.
pomegranate,	anār; ruman
quince	bik
shell,	post; jawr
thyme	ipar; tar kākān.
walnut	girdā (peeled) māghs i jawr girdā.
an omelette,	kākāgīna
flour	ard
to lay an egg,	tukhmi dadan tukhmi nishādan.
to roast,	{ ba sikh kardan; kabāb karīlan.
to fry	{ gusht kofta ba sikh nishādan. burigun sūkhīlan.

to punch an egg,	<i>baiza gawāza kardan</i>
to fry an egg,	<i>baiza nīmru kardan.</i>
raw,	<i>khām</i>
cooked,	<i>pu^{kh}ta</i>

LESSON 44 — ON DINNER.

sabah chihil o chahūrum dar ta'ām

tell the cook to have the dinner ready at three o'clock,	<i>[ash paz]-i ā hulm bi-dih ki khurāk-i-shām ba wakt-i-sā'at-i-si tayyār bi-l unad [tabbākh, mutabbākh]</i>
su, dinner is ready, where is the soup and the soup-spoon?	<i>sāhibā, shām tayyār ast shorba o kāshugh-i-shorba lujā ast?</i>
bring a hot-water plate, some bread, potatoes, greens, asparagus, cabbage, cauliflower, turnips, carrots, cucumbers,	<i>bushkāb-i-āb-i-garm, kadīe nūn, ālū, sabza, asfarij, karam-kalla, karam-lalla, shugufta, shalgham, gazar, khayā, biyā</i>
let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, olive-oil, sauce, and everything of this sort,	<i>az baiā, e man bushkāb-i-sāf, lārd, changal, kāshugh, namal, khardil, sirka, filfil, turb-i-tez, raughan-i-zait, turshi o waḡhana az in kism biyā</i>
let me have of every sort of vegetable on the table daily, and tell me the name of each,	<i>har rūz az baiā, e man bar sufra sabza, e har kism bi-guzār, o az nām-i-har chiz nishān bi-dih</i>
what do you call that vegetable?	<i>ān baklat-rā chi mī-goyed?</i>

get one dressed for me
every day and tell me
the name of each as I
eat it till you see I can
call for everything of this
sort by its proper name

do so with everything else
as this will be a capital
plan for learning and
digesting this useful
tongue being at once a
meal and a lesson,
bring some beef mutton,
veal, fish fowl, and veni-
son

can you brew Persian
dishes well?

what fruits are in season
now? bring me some of
each sort,

to-morrow we shall dine in
the country, send every
thing in time,

will this meat keep so long
in this weather?

now you may all depart,
you have leave,

kar rûs bard e man yale bi-
par o da waqt-i khurdan
i-ow numashmishan bi-dih
id ki ba shunâ malum
sharad ki man nam i in
guna chiz barâbar giriftan
mi tarunam.

ba har chiz ham badin far
bi-kun wa ki barâ, a
mohtam o yad dastan i
zaban i-rufid bi-yar khûb
tajwize khafahad bud, ki
hamelabi o ham tabak ast
kadre jûsh i-gar gusht-i
gushtul gûsh i-gusala
gusht i mahi gusht i
murgh, wa gûsh i dâk
bi-yar

shuma in am chû ahl i furs
ba farah i khûb mi-ta
iraned pûkht?

[manam i kuddan mired
ast?] kadre az har fism
bi-yar [in waqt mired,
kudam fism rasida bash
ad?]

fardâ berun i-shahr sham
khâdaham khurd har chiz
[dar waqt] bi firist [da
waqt]

dyd dar in manam in gosht
id, ba in kadar der tâza
khâd ulmâd?

[âhl shumâ bi raved, rukh
pat ast.
in waqt shumâ tashrif bi-
bareh mura khâkhal]

Exercise — A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly" In short, the servant saw two crows in one place he informed his master, but when the latter came, he saw only one, the other having flown away. He was very angry, and began to beat the servant, at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals, had you seen two, you would have got a beating."

LESSON 45 — ON NAMING, TELLING, SPEAKING, &c

sabak chihil o panj dar nāmīdan o guftān

what is the name of this?	<i>nām-i-īn chīz chīst?</i>
what do you call this thing?	<i>shumā īn chīz-rā chī [mī-goyed?] [mī-nāmed]</i>
what do they call that in Persian?	<i>ān-i-ā dar zabān-i-fārsī chī mī-goyand?</i>
can you tell me where Mr. — lives?	<i>marā mī-tawāned guft kī sāhib-i-fulān kūjā manzīl dārad?</i>
tell me the name of this in your own language,	<i>dar zabān-i-khud marā az nām-i-īn chīz nīshān bī-dih</i>
do not tell any one what I said to you about that book,	<i>az bābat-i-ān kitāb ānchī ba tū guftam ba kase ma go</i>
he would not tell me which of the two was yesterday's or to-morrow's lesson,	<div> <i>marzī, e o na būd kī bī-goyad</i> <i>az īn har dū sabak kudām</i> <i>sabak-i-dīrūza būd, yā</i> <i>kudām sabak - i - fardā</i> <i>khwāhad būd</i> <i>o ba man guftan na mī-khwāhad, kī az īn har dū</i> <i>kudām sabak-i-dīrūza, o</i> <i>kudām az fardō khwāhad būd</i> </div>

- our servant does not mind
what you say to him,
- tell him he is a great rogue,
and that he is always
telling his master no end
of lies.
- well, I will not speak to
him as I may get angry
and beat him; but give
him his wages and dis-
miss him
- what did he say when you
told him to remain till I
returned?
- he said he had business, and
could not possibly remain,
- did you ask him of what
nature the business
was?
- yes, I did ask; but he said
it was an affair of secrecy
which he could not
divulge,
- ba ānchī shumā mī-goyed
manbar ī shuma kutā
wajjīh mīst
- manbar ī shuma bar hukm ī
shumā [manbarwajjīh na
mī-shavad] [khoyāl na
mī-dihad; gosh na mī
dihad]
- o-ra bu-go kī īn bisyar
arbdshī wa hamasha a
sahib-ī khūd [darogh az
hadd ziyada mī-goyī].
[daftar ī darogh mī
kusha, ī]
- bisyar khub man ba o
rukhan na khayāham kard
az īn sabab kī shayad
khashmnākt sharam, o o-rā
bi zanam; amma shuma
o-ra mukarajib-ash bi-dihad
o rukhsat kunad.
- o chī guft, waqtē kī shumā
hukm dāded kī tā bar
gasham-ī man [īnja bāsh]
or [bi mān].
- o guft kī marā [kār] ast, o
man mī-tawānam mīnd.
[shughla.]
- as o parīdād kī kar-at chī
bud?
- bale, man az o parīdam
lektm guft kī [kār-ī makh-
fī] ast o ān-rā gāhir na
mī-tawānam kard. [ru-
khan ī parda.]

they speak English among themselves and Persian with us,

they will know him to be a foreigner, though he speaks the Persian very grammatically,

could I speak the Persian I would with pleasure, but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

[*darmiyān - i - khud-i-shān*]
zabān-i-īnglīsī mī-goy-
and, o bā mā fārsī [*hā*
ham]

eshī n khwāhand dānist kī o
[*ghair mullī, e*] *ast agar chī*
zabān-i-fārsī bā kā, ida
mī-goyad [*gharību-l-*
watne]

agar zabān - i - fārsī mī-
tawānistam guft bā khū-
shī mī-guftam, ammā
afsos ' kī dar-ān zabān
dū jumla bāham na mī-
tawānam sālht

dūr 'arsa, e chand māh shuma
barābar khwāhed tawānist
guft, ammā bāyad kī bā
har shakhs, e kī az sihat-
i - kalām agāh tawānid
namūd mukālīma bi-kunad
o ist'imāl-i-mashk-i-haraf
zadan karda bashed

bisuyār maqlmūm am ' kī
ānchī eshān mī-farmāyand,
bā fahm-i-man na mī-āyad
agar chī gustākhi ast, bā
shumā izhār mī-kunam kī
bā juz mashk dīgar chīz
tawānāi, e guft-gū bā
tarrārī na mī-bakhshad

Exercise — A poet went to a rich man, and bestowed great praises on him, at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain if you come again to-morrow I will give you some" The poet went home, and early the next morning went again to the rich man, who asked him

why he was come. He answered "Yesterday you promised to give me some grain, and I am now come for it." The other replied "You are an egregious fool; you delighted me with words, and I have also pleased you; why therefore, should I give you any corn?" The poet went away ashamed.

LESSON 46.—ON VISITING SHOPPING &c.

sabaḥ chihil o shishma dar mulakat kardan o kharidārī

bring the palkī near me

take me to Mr — s

send the footman on before
to see if the gentleman
be at home or not,

bring the palkī close to the
door

go as fast as you can,

ask if the gentleman has
gone out, and when he
will return,

give my compliments to
your master and give
this note to him when he
returns,

you have lost the road to
Mr — s house this is
not it.

ask the people in that house
to show you the way
go to the China bazar

{ *naqd i-man [palkī] biyār*
[*taḥḥī i-rawan*]

maru ba khāna e ṣaḥīb-i
fulun bi-bar

piyāda o-ra pesh bi frist, ki

āyā janab-i mirza ba kha

na tashrif darand yā na,

naqd i-daricaza palkī biyār

ba karchi tamāstar ba [ta
jil] bi rau [ujlat.]

bi pure, ayā ṣaḥīb berām

rafta, o agur rafta anjī kai

bas [kharand amad]

[*tashrif kharand a*

ward]

salam i-mu ba ṣaḥīb-i khar

dat bi-rasan, wa waḳte

ki o bas bi-ayand in

kharīf ba oshan bi-dih

{ *rāh i khāna, e ṣaḥīb-i fulān*

gum karda ad [in nist

ki mī raved] [in r n

kharīf ast.]

as mardamān-i-an khāna

rāh bi-pure.

ba basar-i-chīni bi rau.

- keep on this side or on that side,
 take care you do not go near that bull,
 keep clear of that dust on the road,
 let that chair go on before,
 keep behind my brother's chair,
 why do you pass any gentleman's chair in that way?
 bring the umbrella to this side,
 do not go near the carriage, put down the pālī,
 stop, I am going to this shop,
 what is the price of this book?
 I will not give so much,
 I won't give half the price you ask,
 I do not want the book, but if you sell it very cheap I may purchase it,
 I have no cash about me, but if you will follow me you will receive your money at my house,
- in tarāf yā ān tarāf bi-gīr.*
l̥habar-dār l̥i nazd-i-ān nūr gaw na rai ī
az [l̥hāk]-i-iāh ba kinār bāsh [gard]
bi-guzār l̥i ān l̥uisī-i-ā pesh bi-barand
dar pai [oi 'akab]-i-l̥uisī, e bai ādar-am bāsh
chirā ba ān tarāh az pahlū, e l̥uisī, e ludūm sūhīb mī-guzai ī
ba īn tarāf chatr biyār
nazd-i-l̥ālīshā ma rau. pālī pā, īn bi-guzār
istāda bāsh, ba īn dūkān mī-īavam
kīmat-i-īn kitāb chīst?
ān kadar [chandīn] kīmat na l̥hwāham dād
ānchī kīmat l̥i shumā mī-l̥hwāhed nīsf-i-ān nīz man na l̥hwāham dād
mai ā zai ūrat-i-kitāb nīst, am mā agar arzān l̥h wh-ed farokht, shāyad l̥i bi-l̥haram
[nazd-i-l̥hud-am pūl nīst,] agar shumā 'akab-i-man l̥hwāhed āmad, ba l̥hāna, e man l̥hwāhed yāft [ba l̥hud pul na dāram]

I shall go out also, and walk round the fort,	<i>man nîz berûn khwâham raft o gird-i-kilu' khwâham gasht</i>
in my country people walk a great deal, can you walk much?	<i>dar mulk i-man marûmân bisiyâr mî-gardand shumâ pâ-piyâda bisiyâr mî- tawâned gasht?</i>
I like walking on foot very much, and, were I not lame, I would walk out with you,	<i>pâ-piyâda raftan bisiyâr pasand dâram [mî-khwâ- ham], o agar lang na bûdam man ba ham râh- i-shumâ mî-gashtam</i>
walking in the open field when it is cool is highly beneficial to health,	<i>¹wakte ki mausim sard ast dar maidân qashtan barâ, e tab'at bisiyâ mujîd ast</i>
do not walk among that grass, lest you tread on a snake,	<i>{ darmiyân ân 'alaf-zâr ma gard [ki pâyat bar mâre na nayustad] [ki pâyat bar mâre na khurad] [ki pâ, e tuwâ mâre na zanad]</i>
is the horse ready? put the saddle well on,	<i>asp taiyar ast? bar asp zîn ba khûbî bi-band, asp-i â zîn ba khûbî kun</i>
hold the bridle till I be fairly mounted,	<i>{ tâ man bar zîn barâbar bar âyam, lagâm gufta bâsh ligâm-râ barâbar bi-gîr tâ man muhlam sawâr sha- vam</i>
take up the stirrup one hole,	<i>ba kadal-i-yak sūrūkh i- dîgar [rikâb bālâ bi- gîr] [sâhat-râ kotâh bi kun]</i>

¹ winter, zamistân.

and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept, "The learned man does not make any impression on our minds, what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died. Now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

STABLE TERMS—*dar bāb-i-[istabal]* [*taulā*]

bay,	<i>Iakar, sukh</i>	grey,	<i>Lhar</i>
black,	<i>adham, jabalz</i>	piebald,	<i>ablaḥ.</i>
che-nut,	<i>kumast</i>	white,	<i>nukra.</i>
dark,	<i>Luran, samand</i>		

FOUR — *'alaf*

barley,	<i>jan</i>	<i>sab-a, gūāh, gūāh-i-</i>
bran,	<i>kazim</i>	<i>akhar.</i>
corn,	<i>ghalla</i>	grass, <i>kāh, gūāh</i>
gram,	<i>naḥud</i>	hay, straw, <i>kāh</i>
green,	<i>dāna</i>	puslain, <i>gūāh-i-nammāl</i>
green (barley) head,		

PARTS OF THE HORSE

give me some small shot and
a tinuscrow, this powder
is damp,—dry it a little
in the sun,

take the people with you,
and beat all the bushes
well,

keep close there, I see a
tiger near that bush,

why do you fire in that
careless manner? you
will wound the country
people,

take a good aim, do not be
confused, but lodge the
ball in the tiger's head,
otherwise we are all dead
men,

have you brought the fish-
ing apparatus with you?
there are some good
fishing stations here,

*marā kadre sāchma bi-dih o
pech-gard, in bāiūt [nam-
nūkast], o-rā dar āftābbi-
guzār li khushk bi-shavad
[nam gufta ast] oi [nam
kashīda ast] oi [tar shuda
ast]*

*maidumān-rā ham rāh-i-
khud bi-gī o besha-i ā bu
khūbī bi-zan*

*ān jā [poshīda bāsh] li nazd-
i-ān dīa kht shere mī-
bīnam [pinhūn shau,
sākit bāsh]*

*chū ā ba ān chunān be kha-
barī tufang mī-zaned?
dākhānān - i ā zah hmī
khwāhed laid*

*shist-rā khūb bi-gī, pāreshūn
ma bāsh, ammā dar sar-i-
sher gulūla bi-zan, wāna
bi-dān li hama [murdaqūn
khwāhem būd] [khwāhem
murd, or mī-mīrem]*

*lawāzima, e mākī-gīr ba
ham rāh - i - khud - i - tān
āwāda ed, in jā bai ā, e
giriftan - i - mākī bisiyār
jāhā, e khūb and*

Exercise—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am, she is coming after me, go and make love to her." The man turned back, and saw a woman with an ugly face

Being greatly displeased he went again to the other woman, and said "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me why did you go after another woman?" The man was confounded, and went away in silence.

NAMES OF ANIMALS

animal,	<i>junīcar junīcār, hāman.</i>
" flesh-eating	<i>daranda sabā (sing anbu).</i>
" grazing	<i>charanda; (creeping) girāshanda.</i>
" flying	<i>paranda murgān (air (plur) (uyur).</i>
" stinging	<i>ga-anda</i>
" four-footed	<i>char pā (stall fed) alaf khār</i>

QUADRUPEDS.

ass,	<i>darā -goah hīmdr khār ulugh (wild) gor gor khār</i>
antelope, beast,	<i>āhū (deer) hīman (stag) gaurān (wild or tame) bahīmat (sing); (wild) bakāim (plur); wāhah (plur wāhūsh); (of prey) nakāh chār</i>
buffalo, camel,	<i>gāmus; gāo mesh. shūtār wātār; (riding) bukhāī; (bump of) kahān.</i>
calf	<i>gās ala.</i>
cattle,	<i>hāwānat; mawāshī (plur of mā shīya)</i>
cat,	<i>gurbā.</i>
dog	<i>ag kalb; (pup) tūla.</i>
dragon	<i>azhdahā</i>
elephant,	<i>fil pīl; (trunk of) khārīm; (elephant body) pīl tan.</i>
fox,	<i>rubāh.</i>

goat,	buz, <i>khasī</i> , <i>luḥk</i> , (<i>hid</i>) <i>ghala</i>
jackal,	<i>shaghāl</i> , <i>shaghād</i>
hare,	<i>khar-qosh</i>
hog,	<i>khinzīr</i> , <i>khūk</i> , <i>guāz</i> , (hedge) <i>khār-pusht</i>
leopard,	<i>palang</i>
lion,	<i>sher</i> , <i>zaigham</i> , <i>asad</i> , <i>zarghām</i> , <i>hizbar</i> , <i>sabu'</i> , (fierce) <i>sher-i-</i> <i>zhuyān</i> , <i>sher-i-sharza</i> .
mule,	<i>kāṭu</i> , <i>astar</i>
mouse,	<i>mūsh</i>
mongoose, weazel,	<i>āsū</i>
mole,	<i>mūsh-i-kūn</i> , <i>mushak</i> , (squirrel) <i>mūshak-i-parrān</i>
monkey,	<i>būzīna</i> , <i>būzna</i> , <i>maimūn</i>
panther,	<i>palang</i> , (small) <i>yūz</i> , (tiger) <i>sher</i>
rhinoceros,	<i>karkaddan</i>
sheep,	<i>gūsfand</i> .
wolf,	<i>gurg</i>

¹ BIRDS—*paranda*

bird,	(fabulous) <i>simugh</i> , <i>'ankā</i> , <i>ruḥḥḥ</i>
bat,	<i>shab-pāra</i> , <i>shabpara</i> , <i>shab pūr</i>
bustard,	<i>bāl-wād</i>
crow,	<i>zūgh</i> , (raven) <i>ghurāb</i>
cock (dunghill),	<i>khurūs</i>
fowl,	<i>murgh</i> , (water) <i>tūtū</i> , <i>murghāb</i> , (young) <i>chūza</i>
hawk,	<i>bāz</i> , (sparrow) <i>mush-gīr</i> , <i>bāsha</i>

¹ wing, *bāl*, (feather) *par*
 strong of wing, *kawī bāl*, *tez-bāl*, *janāh-i-isti'jar*
 beak of a bird, *minkār*
 to peck at (a thing), *bar chīze minkār zadan*
 to expand the wings, *bāl afshāndan*
 to moult, *par rehhtan*
 to build a nest, *bālūdan*, *āshiyāna kardan*.

nest (bird's)	<i>ash yana; dshiydn.</i>
nightingale,	<i>bulbul; andalib shab khān</i>
owl,	<i>luma; chughd; kolan; kolah; ko lanak</i>
parrot	<i>lul</i>
pelican	<i>rukham (heron) mādī khār (crane) kalang</i>
peacock	<i>l. s.</i>
partridge	<i>labk; (note of) kakhah; (moun- tain) labk; dari</i>
pheasant	<i>ta ro tadaro (quail) shū</i>
pigeon	<i>kab tar kūk (green) kabutar; sab rang (ring-dove) fūkhā fūkhā, matarkak matarkak; (tumbler) labutar; m. allakī</i>
sparrow	<i>kunjashk w. fur</i>
swallow,	<i>bulwak ababā</i>
vulture	<i>kargus naar (eagle) ukūb; (falcon) shahin shah-dar; (kite) sagham.</i>

INSECTS.

ant	<i>mor</i>
bee,	<i>zambūr; asal.</i>
beetle	<i>l. n. t. k.</i>
cricket	<i>shab-gir</i>
fly	<i>maqas (butter) parwāna; farash; shah-par</i>
flea,	<i>l. n. t. k.; shab gas; (tick) lūma; (louse) shubsh.</i>
hornet,	<i>zambūr-sarkh.</i>
locust	<i>malakh; (grasshopper) malakh; pyāda.</i>
mosquito	<i>paaka, k. k. r. b.; (gnat) r. m. d.</i>

¹ sting nesh

stinger nesh-zan.

striking with a sting, nesh zant

moth,	<i>parwāna</i>
spider,	<i>'anlabūt , sher-i-mugas</i>
spider's web,	<i>ḥhāna,e 'anlabūt , tūr-i-'anlabūt</i>
wasp,	<i>zambūr i-zaid , zambūr-i-kūfir , zam- būra</i>

REPTILES AND FISHES

alligator, crocodile,	<i>nahang , shu-i-ābī</i>
chameleon,	<i>būl alamūn , ābū-kuriat</i>
frog,	<i>ghūl , zafda'</i>
lizard,	<i>larfash</i>
leech,	<i>zalū</i>
millipede,	<i>jānuār-i-hazār pā,e</i>
snake,	<i>mūr , (huge) af'a , (python) awb</i>
scorpion,	<i>kazh dum , 'akrab</i>
tortoise,	<i>lashtūk , kashaf</i>
turtle,	<i>sanq-pusht , sipar-posh</i>
worm,	<i>(silk-) lum-i-būdāma , (glow-) lum-i-shab tāb , (earth) ḥharāfīn.</i>
fish,	<i>māhī , (torpedo) ra'ād , (oyster) sadaf , (scales of) pulak , (crab) kalanḥhār , ḥharchang , (whale) hūt , (porpoise) ḥhūk-i-daryā</i>

LESSON 49 — ON TRAVELLING

sabak chihil o nuhum dar siyāhat [or sayāhī]

how many stages is Shīāz	<i>shīāz az īn shahr chand</i>
from this town ?	<i>manzil [ast] ? [dārad]</i>
is your boat ready ?	<i>āyā māshūk,e shumā tayār ast ?</i>
are all your people ready to	<i>¹ āyā hama mardumān-i-</i>
go a voyage to Mecca ?	<i>shumā ba safr kaidan-i- l'aba tayār and ?</i>
what is the hire of this boat	<i>az barū,e dū māk kirāya,e</i>
for two months ?	<i>īn lishtī chīst ?</i>

¹ the aim of one's life, *l'aba,e jān*

at which hour does the tide
serve to go up the river
to-day ?

as soon as the tide serves
let the boat be taken a-
bove the shipping to such
a *ghāṣ* where we will
embark in the even-
ing

we must not commence
such a journey without
being provided with
every necessary and com-
fort, few of which are
procurable on the way

both to avoid expense and
inconvenience we must
reduce our baggage to as
small a quantity as pos-
sible,

I am not going by water I
prefer going by land,

we must have everything
well packed, to guard
against all accidents,
which occur frequently
by the carelessness of
servants, independent of
those common to all
travellers,

come, chairman, in whose
service are you and when
will you arrive in
Balḥh ?

mīrās ba chī sū'at ab bāḷū
mī-rarad kī mā ba daryā
raftam mī-tawānam ?

ba musajjrad i munasīb shu
dan i madd māsḥukh bālu o
jahazha ba sulūm ubur
guh bi-gir kī mahab saicar
sharām.

b dūm i-mawjūd shudan-i
suman i kār o waḡḡairā
zaruriyāt in chūmā safr
kardam na bayād sirā kī
dar rah bisiyar chāḥā
kam [dastiyab] mī sharad
[muyassar]

az barā, s kam kharch wa
parhez w-takḥḥīf munāsīb
ast kī dar sūmūn ba
kar khadar kī tawānem
takḥḥīf namāyem.

az daryā na mī-rarām balki
rāh i khushkī pasand
darām

bar hama wāḡkī dī nigdā
dūshka baahem kī az
ghaḡlat i nawāram wāḡkī
mī sharad [sīwa, s har]
waridde kī bar musafirām
mī vṣlad mā ra bāyād
kī hama asbāb-rā ba tarāh-
t-khūb bi-bāndem. [ilā
wa, s dā hama.]

ai hammāl i shūmā nawā-
i-kīsted o kās ba balḥh
rasided ?

- how many other chaumen are with you ?
 desue the people always to pitch the tents near water, and, if possible, under trees,
- are they all your countrymen only, or your relations ?
- what tribe of chaumen is there here who make more money than the rest ?
- what district is this village in, and who is the magistrate of it ?
- how very highly cultivated the country is, through which we passed to-day !
- tell the proprietors of that village to send some of his people in the evening to beat up the game for us,
- take care that everything is paid for, and that no violence be used against the villagers,
- hammālān-i-dīgar hamrāh-i-shumā chand najar and ?*
mardumān-rā bi-go kī hame-sha nazd-i-āb, o agar mum-kīn ast ze-i-dī a^hthā, k^haimahā istādabi-kunand [or bar pā bi-kunand]
eshān hama ham-watanān-i-shumā and, yā khweshān-i-shumā ?
kudām tū, ifa, e hammālān ast kī az dīgarān ziyāda pūl hāsīl mī-kunand ?
in dīh dar kudām ta'alluka ast, o hākim i-ān kīst ?
mulke kī mā az ān imrūz guz-āshta em [chī ābād ast] ? [chī bisiyār mazārī', maz-rū' ast]
zamīndār i-ān dīh-rā bi-go, kī chand mardumān-i-khud-ash-rā ba wakt-i-shām bi-firistad kī eshān barā, e masā'id-rā gird biyāwarand
khazandār kī kīmat-i-har chīz dāda shavad, o ba dīhkānān [zabar dasti] karīda na shavad [zulm, tazallum]

Exercise — A miser said to a friend, "I have now a thousand rupis, which I will bury out of the city, and I will not tell this secret to any one besides yourself" In short, they went out of the city together, and buried the

money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him he will never confess. He therefore went to his house, and said "A great deal of money is come to my hands which I want to put in the same place; if you will come to-morrow we will go together." The friend by coveting this large sum, replaced the former money and the miser the next day went there alone and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

COUNTRIES AND TOWNS.

Aleppo,	<i>halb</i>
Bassora,	<i>basra</i>
Bushir	<i>būshahr abūshahr</i>
Bokhara,	<i>bukhārā</i>
Bagdad,	<i>baghdād.</i>
Balkh,	<i>balkh.</i>
Baalbec,	<i>ba albak</i>
Canaan	<i>kan an</i>
Constantinople,	<i>istambul; kuslunlunıya.</i>
Damascus	<i>dimishk</i>
Græce	<i>yunnān, rūm.</i>
Ispahan,	<i>{ isfahān ispahān.</i> <i>{ ispahān</i>
	<i>{ yarısalām.</i> <i>{ huds; arakallm.</i>
Jerusalem,	<i>{ makdis</i> <i>{ bante-l-wafaddas.</i>
Khiva,	<i>khiwa.</i>
Kashgar	<i>kāshghār</i>
Khorassan	<i>kārdāsān.</i>

Mecca,	{ <i>maḥa, kībla.</i>
Shirāz,	{ <i>k'aba</i>
Turkey,	<i>shīrāz</i>
Yemen,	<i>rūmiya, mull-i-rūm.</i>
	<i>yaman</i>

SEAS AND RIVERS

Aral,	<i>bahru-l-ūral.</i>
Azov,	<i>bahru-l-abyaz</i>
Black Sea,	<i>bahru-l-aswad</i>
Caspian,	<i>gaug, bahru-l-ḥazar.</i>
Euphrates,	<i>farūt</i>
Indus,	{ <i>daryā, e sind</i>
	{ <i>abāsīn, āb-i-hind.</i>
Nile,	<i>rūd-i-nīl</i>
Persian Gulf,	{ <i>bahru-l-fūris</i>
	{ <i>ḥalīj-i-fārs</i>
Red Sea,	<i>bahru-l-aḥmar.</i>
Tigris,	{ <i>dajla</i>
	{ <i>nahru-s-salam.</i>

anchor,	<i>langar</i>
admiral,	<i>amīru-l-bahr</i>
abyss,	<i>lajjat, 'ākūl</i>
a boat,	<i>māshūh, safīna, zaurak,</i> <i>(skiff) būsī</i>
a blow,	<i>luṭma, (of waves) talātum.</i>
compass,	<i>kuṭb numā</i>
chart,	<i>naksha, e bahr</i>
cable,	<i>zanjīr-i-langar, katāj</i>
captain,	<i>nā ḥudā, kishtī-ban.</i>
cabin (of a ship),	{ <i>dabūs</i>
	{ <i>dabūsa</i>
capstan,	<i>āhanjad</i>
dock,	<i>gūdī, sinār.</i>

drowned	tuigjrað
a drowning person,	gðirík
island	smuk
ferry,	{ raufar
ferry boat,	{ álfarar
horizon,	húllir e gúfir
light-house	u/ð (plur á/ð)
	maðar; farar farar; ra
	nara,
seaman,	varma; í e að
loadstone	er gúmauð/ð; áðgar íð
mast of a ship,	ir; jaðar; silu-í fald
matrimon,	hútr
navigation,	maðar
oar	húllir (í húllir) ra.
port (sea)	í skil gúð í maðar
pilot,	rað maðar jaðar
rudder	raðar; maðar í íslar
	húllir.
rock (in the sea),	ísl
rigging,	maðar jaðar.
power	húllir-ísl.
sail,	ísl ísl.
sea,	ísl íslar (maðar) ísl
	(gulf) íslar; (stormy)
	íslar maðar maðar ísl
	íslar; íslar; íslar
salt,	ísl; íslar; (being) íslar
	ísl
sailor	maðar
storm,	íslar
	{ íslar-íslar
steamer,	{ íslar-íslar
	{ íslar-íslar
ship,	íslar; íslar; (dock) íslar
	íslar; (side) íslar
	íslar.

a swimmer,	{ <i>shinūwar</i> , <i>shinār</i> .
swimming,	{ <i>shināb</i>
wharf,	<i>shinā</i> .
water,	<i>furza</i> , <i>farūd-gūh-i-jahūs</i>
„ shallow,	<i>āb</i>
„ deep,	<i>āb-i-tunak</i>
„ running,	<i>āb-i-'amīk</i>
„ still,	<i>āb-i-rau ān</i>
wave,	<i>āb-i-ghair mutaharrīk.</i>
wind,	<i>mauj</i> (pl <i>amwāj</i>)
„ stormy,	<i>bād</i> , (cold, boisterous) <i>bād-i-sarsar</i>
„ fair,	<i>bād-i-tund</i>
„ adverse,	<i>bād-i-shurṭa</i>
„ hot,	<i>bād-i-muḥlūlīf.</i>
„ -vane,	<i>bād-i-samūm</i>
whirlpool,	<i>bād-numā</i>
north,	<i>gird-āb, wartā, āb-i-gardīsh</i>
south,	<i>shamāl</i>
east,	<i>janūb</i>
west,	<i>mashrīk</i>
north-east,	<i>maghrīb</i>
south-east,	<i>mā bain-i-shamāl o mashrīk</i>
to blow (like the wind),	<i>mā bain-i-janūb o mashrīk</i>
to coil a rope,	<i>wazīdan</i>
to embark,	<i>rassan pechīdan</i>
to founder,	<i>baī kishtī sawāī shudan</i>
to let go the sail,	<i>ghark shudan</i>
to let go the anchor,	<i>būd-bān pū, īn kaidan</i>
to row,	<i>langar kardan</i>
to swim,	<i>halīsa zadan</i>
to steer the ship,	<i>shinū lardan</i>
to set sail,	<i>jahāz-rā gardānīdan</i>
to strike (ground),	<i>bād-bān bar dāshtan.</i>
	{ <i>ba zamīn chaspīdan</i>
	{ <i>ba zamīn nīshastan.</i>
	{ <i>ba koh khandan.</i>

- can you teach me both the Persian and Arabic languages ? { *marā har dū zabān fārsī o 'arabīmī-tawāned āmo^hht?*
- what are the best books ? { *marā [ta'lim-i-har dū zabān] mī-tawāned dād [dar har dū zabān ta'lim] āyā bihtarīn-i-litābhā kudām and?*
- do not allow me to pronounce badly, { *rudām az litābhā bihtar ast?*
- do not use so many hard words, { *marā bad talaffūz kardan ma dih*
- tell me a short history, or the news of the day, for, unless we converse much together, how can I learn to speak ? { *ma guzār ki man bad talaffūz bi-lunam*
- your business is to teach me the real pronunciation and practice of the language, { *chandīn lafzhā, e mushkil ba kūr nayār (oī mayār)*
- is this correct or not ? { *marā kiṣṣa, e ^hhurd yā a^hhbār-i-īn, ūzhā bi-go zī-rākī aqar bisiyār guft-o-gū baham nu ^hhu.āhem kard, [chigūna] guftan ^hhu.āham tawānist [chi taur] lāi-i-shumā īn ast, ki marā barābar talaffūz o ist'imāl-i-zabān biyāmozed*
- pray, sir, in your opinion, is the Arabic or Persian language the more difficult ? { *īn barābar ast, yā na? sūhibū dar rū, e shumā kudām mushkil-tar ast 'arabī yā fārsī? jawāb-i-īn sū, ul bi-farmāyed*
- as to the difficulty of the Arabic there can be no doubt, but it is more necessary than the Persian, we therefore are striving to learn it Can you teach us ? { *ba nisbat-i-mushkilāt-i-zabān-i-'arab shakl nist, magar az zabān-i-fārs zarūi-tar ast, az īn sabab īn-iā koshish-i-āmo^hhtan mī-kunem āyā marā dars dādan mī-tawāned?*

do as in your idea, for the person who has transactions of all sorts with both the low and the high throughout Persia, of these two languages viz. Arab and Persian which is the most requisite?

in regard to the mere Arabic word which occur in the language they are not so very difficult, but the masculine and feminine with the discrimination of pronunciation in the pure Arabic to learn them is so arduous a task that no one as yet hath properly acquired it, nay never will; for perfection in science is like an enchanted bird which, the more one tries to catch the farther that imp flies from him.

In acquiring the Persian tongue what is your advice? Speak candidly that I may learn the language accordingly and remain eternally obliged to you on that account.

ይከሙል ኢየሱስ ስለነበረው የቤተ
 መንፈስ ቅዱስ ጥምርና ሁኔታ
 እና ማመልከት ይቻላል፡፡
 በእነዚህ አጠቃላይ ምሳሌዎች
 ላይ ሲያመለካጁ ለእነዚህ ሰዓቶች
 ስለሆነው ስሜትና ስለሆነው
 ስሜት ይገባል፡፡

bu n'abul i alſ : i arabī
 lē darmiyān : i qadus
 wakī mī sharanul chand
 dū wāshlil mīst : an
 mā az tashkhiſ : mūz-
 akkar omu anhar dū mu :
 tamiz : talafu : khulip
 arabī ch mīdūn takht kar
 ast lē herh lūa id m'wakī
 lā khābī kārīd na karula
 ast baltī kass na
 khēshad karo az in
 sulub lē kamāl : ibā
 mīgul : parandā [af
 sun idz] ast lē kar
 chand kare toshidh :
 akhſ-i o mī-kunad un
 kaidar un kash az dast
 dūrtor mī sharad [mū
 takhar]

ba nisbat-i-umokhtan-i za
bān i fūrāi chi formādish
mī-d ked? ba paddākat be
goyed tāki man ba mīrā
fī i-amzabūn bi-ūmozam
o az an sabab, az shakhsa
[matanūn] tā ruz-i-kiyā
mat bāsham. [fīman
mand washkūr]

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true, for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

still, your remark is just, and I am surprised that other English gentlemen do not think the same way,

in European languages we reckon eight or nine parts of speech, in Persian you reckon only three, viz the noun, the verb, and the particle,

agar az gardān-i-alfūz o muhāwara shumū muttali' [or wākif] lhwūhed shud li fakat az sarf o nahw hāsıl mī-shavad ['ilmīyat-i-shumū zūd lamāl lhwūhad girift] ['ilmīyat-i-shumū lāmūl lhwūhad shud]

rāst ast, zīrū li mū alfāz-rū ba lhwūbī isti'māl lai-dan na mī-tawānem, o be sarf o nahw [tai'ik]-i-isti'māl-i-ānhū na mī-dānem [wajh]

sāhibā, kaul-i-shumū rāst ast, o man ta'aqqub mī-kunam li sāhibān-i-dīgar chunīn [na mī-andeshand] [lhu-yāl na mī-kunand, ba ghaur na mī-pardūzand]

dar zabānhā, e farang mū haft yā nuh kism-i-kalīmāt mī-shumārem, ammā dar zabān-i-fārsī sūf si kism, y'anī ism, o fi'l, o harf

Exercise — A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you" The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake" In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?"

He answered "I am meditating how God has spread the earth upon the water" The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at mid night, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars" He replied "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O my lord! I am awake how can the thieves come?" The cavalier again went to sleep and an hour of night remaining he awoke, and asked the groom what he was doing. He replied, "I am considering since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 51.—WITH A PERSIAN OFFICER.

sabak panjāh o yakun dar guft-o-gū, s ba sarhangs fārsi.

the recruits will go to ball practice every evening,	<i>aspakhyān-nam-ra [kaxshāni bards mashk : miāhen radan bayad raft] [ba yad k ba farwā'id : gulila andāzi bi ravand]</i>
there will be an inspection of arms to-morrow morn- ing; see that they are all very clean,	<i>¹farda alā-s-pabak [mā ā yama, s asliha] kharāhad būd bi-bīn ki ānāh kama durust pāf bāshand. [māma, esh i asliha; or māldāpā, s aslihd]</i>

¹ *asliha*, plur. of *sildā*, military arms.

- take care that the super-
numerary arms are clean-
ed every day, *ḥhabardār ḥ [asliha, e
afzūd] har rūz sāf kaīda
shavand [asliha, e ziyād,
asliha, e zā'id]*
- bring me a written report
of the company daily, *[rūz marra ittīlā' nāma,] e
dasta, e sipāhīyān biyār
[har rūz ittīlā' - i - na-
wishta]*
- when was this man en-
listed? *{ kudām wakt īn sipāhī mu-
lāzīm shuda būd?
nām-i-īn 'askarī kai dākhī-
i-daftar-i-lashkar shud?
chand muddat īn sipāhī
mukarrar shuda būd?*
- press the butt well to the
shoulder, *ba shāna mazbūt kundāk-i-
tufang bi-guzār*
- pull the trigger strong with
the middle finger, *¹ ba angusht-i-miyāna ka-
mān-rā mazbūt bi-kash*
- tell off the company into
three sections, *{ dasta, e sipāhīyān - rā dar
sī farīk bi-kun
munkasīm-i-dasta, e sipāhī-
yān-rā ba sī kism bi-kun*
- the company will wheel in
eekelon of sections, *dasta kajī [ba sūrat-i-nard
bān] ḥhwāhad shud [ba
mānīnd - i - zīna, or ba
musal-i-zīna]*
- at what time does the bat-
talion march to-morrow
morning? *ludām wakt fauj-i-piyāda-
gān farda subh kūch
ḥhwāhad kard?*
- how many men are for
piquet to-night? *chand sipāhīyān imshab ba
tīlūya and?*
- play, sir, to what regiment
do you belong? *{ sāhibā, shumā ba kudām
fauj [ta'alluk] dāred?
[ilāka, nisbat]
sāhibā, shumā dar kudām fauj
[mansab dāred]? [mu-
karrar ed]*

¹ angusht-i-shahādāt, fore-finger

is your whole regiment at present on duty here, or elsewhere?

do you know where it was first raised?

what rank do you hold, and how long have you been an officer?

what is your pay and do you receive the whole monthly or not?

under such officers as you in our army how many men are generally placed?

when you are stationed any where in the country does the magistrate of the place where you are on duty ever make you a present of anything, or not?

pray tell me, when any of your soldiers are guilty of oppression on the country people, what steps do you take to prevent such an offence again?

dar in rāzshā in ja tamam
fauj muta'ayin ast ya
dar jā, e dīgar?

shuma mī-dāned kujā dar
amwal in fauj [mukarrar]
shuda būd? [bar pā;
jama]

kudam khda dāred o [as
chand rāz] khdadār būda
ed? [askai.]

murajib : shuma chist, o
mahana tamam mī-gīred
yā na?

az dast : khdadār am
gul-i-janub dar fauj-i-
mu chand sipāhīyān ās-
ad-i amwal gūzāshā mī
shavad?

waqte ki dar mulk ba ja e
[mukarrar] mī shavad
hakim : manra chize
in am guhe mī-dīhad, ya
na? [muta'ayin ta'ayin
karda.]

mīkrōānī karda bi farmāyed
ki chun kare az sipāhīyān-
i-shuma bardīshkūnān gulm
bi-kunad o mujrim ās-
vad, dar rafa kardan-i
ān jurm chī [ākr] mī
kunad? [tadbīr]

waqte ki kare az sipāhīyān-
i-shuma bagulm kardan bar
dīshkūnān mujrim mī ās-
vad, dar daf'a kardan-i-an
jurm chī mī-andeshad?

- does a soldier's continuance
on guard last from sun-
rise till nine o'clock, or
till twelve o'clock ?
- have you clearly understood
all that I have said, or
not ?
- be not in the least apprehen-
sive in answering me,
speak whatever you please
without reserve, I will
not take it in the least
amiss,
- az tulū',e āstāb tā sā'at-
i-nuh-i-subh sipāhī [pās-
bānī] mī-lunad, yā tā
zuhr ? [bar makām-i-
pāsbānī tawakkuf]*
- hama suḥḥanān lī man gufta
am, shumā ba ḥḥūhi fah-
mīda ed, yā na ?*
- dar jawāb dūdan ba man
hech andesha ma kuned,
harḥi mī-ḥḥwāhed be lait
o la'all bi-goyed, harḡiz
bad na ḥḥwāham burd.*

Exercise — A certain man went to a darwesh, and proposed three questions. First "Why do they say that God is omnipresent? I do not see Him in any place, show me where He is." Second "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God and if he had power, he would do everything for his own good." Third "How can God punish Satan in hell-fire, since he is formed of that element, and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *kāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech. he says he has a pain in his head, let him show the pain, then I will make God visible to him and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess?"

and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the king highly pleased with the darwesh's answer

LESSON 52.—MILITARY AFFAIRS—*Aḥwāḥ-i-fāng*

encountments,	<i>siḍ o y māk-e mīlāz</i> ; (halberd) <i>ḥarḥa</i>
ally	<i>mīlāz gōr</i>
ambassador,	<i>rosul</i> ; <i>elchī</i> ; <i>naḥfīr</i> ; <i>mīrḥā</i>
ambush,	<i>karīn</i> ; (ambuscade) <i>karīnāz</i>
arm,	<i>sil ā</i> <i>siḍā-h-ronj</i> .
"	(to take off) <i>az ḥadāz siḍā ḥwāḥ-dāz</i> .
"	(to put on) <i>ḥar ḥadāz nīlāḥ</i> [<i>roskīdān</i>].
	[<i>ḥarḥīdāz</i> ; <i>ḥarḥāz</i> .]
armed,	<i>mīlāz</i> ; (to be) <i>asīḥa ḥar ḥadāz</i>
	<i>dāshān</i> .
armourer	<i>dāshāz</i> <i>siḍā-siḍ</i> ; (armoury) <i>siḍā</i>
	<i>ḥāwā</i> .
army	<i>ḥarḥāz</i> ; <i>asīḥā</i> ; <i>jaḥā</i> .
arrow	<i>ḥīr</i> ; <i>paikān</i> .
artillery	<i>ḥar-ḥāwā</i> (battery, <i>ḥarḥāz</i> ; <i>mīlāz</i> .
attack,	<i>ḥarḥā</i> ; <i>yūḥā</i> .
battalion,	<i>ḥar</i>
battle	<i>ḥar</i> ; <i>ḥar-ḥar</i>
"	(axe) <i>ḥar ḥīr</i> .
bayonet,	<i>ḥar ḥīr, ḥar ḥīr</i>
a blow,	<i>ḥīr ḥarḥā</i> ; <i>ḥīr</i>
a bow	<i>ḥarḥā</i> ; <i>ḥāwā</i> .
brave,	<i>ḥarḥāz</i> ; <i>dīlḥar</i> ; <i>ḥarḥā</i> ; <i>ḥīr ḥīr</i>
	<i>ḥarḥāz</i> .
bravery,	<i>ḥarḥāz</i> ; <i>dīlḥīr</i>
camp,	<i>ḥarḥā-gūḥ-i-ḥarḥāz</i> ; <i>ḥar ḥar</i>

cannon,	<i>top</i>
captain,	<i>sardār-i-jamā'at</i> , <i>ṣad-būshī</i>
captive,	<i>asīr</i> , <i>giriṣṭār-i-jang</i>
cartouche,	<i>toṣhdān</i> , <i>kīf</i> , (cartridge) <i>fīshang</i>
clean,	<i>sūf</i> , <i>be zang</i> , <i>mujallī</i> .
coat of mail,	<i>jaushan</i>
commandant,	<i>kīla' dūr</i> , <i>mu'askir</i>
company,	<i>jamā'at-i-sad laskarī</i> .
comrade,	<i>mushārik</i> , <i>sharīk</i> , <i>īafīk</i>
conquered,	<i>maghlūb</i> , <i>makhūr</i> , <i>maṣṭūh</i> , <i>musakh-</i> <i>khā</i> , (conquering) <i>tashkhīn</i> , (con-
	queroi) <i>kīshwar-kushā</i> , <i>mansūr</i>
council of war,	<i>mashwarat-i-jang</i>
court martial,	<i>'adālat</i>
coward,	<i>nā mard</i> , <i>buzdil</i> , <i>kam jurat</i> , <i>jabān</i> .
cowardice,	<i>nā mardī</i> , <i>buzdilī</i>
crime,	<i>khata'ā</i> , <i>taksīr</i>
defeat,	<i>shikast</i>
deserter,	<i>gurezānda</i> , <i>mafrūr</i> , <i>manjūz</i> .
detachment,	<i>dasta, e lashkar</i>
dirty,	<i>zanq ālūda</i> , <i>ghair mujallī</i> , <i>palīd</i> , <i>ghalīz</i>
discipline,	<i>nizām</i> , <i>zabt o rabṭ-i-lashkar</i> , <i>intī-</i> <i>zām</i>
ditch,	<i>tarak</i> , <i>khandak</i> , <i>maghāra</i> .
dium,	<i>kos</i> , <i>ṭabl</i>
enemy,	<i>dushman</i>
executioner,	<i>jallād</i>
fine,	<i>jurmāna</i> , <i>ja'ima</i> , <i>musādīra</i>
flag,	<i>nishān</i> , <i>bairak</i> , (standard) <i>īāyat</i>
flank,	(right) <i>maimāna</i> , (left), <i>maīsara</i> , (centre) <i>kalb</i> , (wing) <i>janāh</i>
ford,	<i>ubū-i-gāh</i> , <i>pā-yāb</i> , <i>āb-guzār</i>
fort,	<i>kīla'</i> , <i>hīsn-i-hasīn</i> , <i>hīsn-i-matīn</i> , (citadel) <i>hīsār</i> , (impregnable) <i>hīsn-</i> <i>i-ghair madkhal</i> , <i>hīsn-i-muntanī'u-</i> <i>l-wusūl</i> , <i>hīsn-i-muntanī'u-a-du-</i>

	<p>khā l; (a small turret) burf (plur burf); (trenches) morekhā; morekhār; (a refuge) malāḡ; maljā; maḡil.</p>
general, gladiator,	<p>ḡash-ḡānāḡ; ḡash-rav siḡāh-shor; shamkhīr-bas shamsī zan.</p>
gun,	<p>tufanḡ; rādfa; (rifle) tufanḡ; nāb- dar; (barrel) lūla; (hammer) lāhliḡ; (equipment) sār o ḡaruk ; top; (carriage) 'araba r top; (fort's ght) pesh bin; (back sight) ḡash bin; (ight) bin i-tufanḡ; (shot large) ḡula r top; (cock) chakhān; (bullet) ḡāwula (powder) bārūt.</p>
helmet (iron), horse and foot, hostage hurler (quoit), inspection,	<p>tark; khā l maḡhjar sawar o p yada ḡarḡhamal ḡiraw; kafil charkh amār mulukha ma aiyana; (Inspector) naḡir</p>
interpreter, irregular kit, magazine, march, a mediator mediation, military profes- sion, military tactics, mud, a muster mustered, mutineer mutinous, mutiny,	<p>mutaraw m; tarḡmān. be sab; be nakh; be naḡm. chū ḡarūk; asbab-i-nirāhiyana maḡhzan (powder) barūt-khāna. kūch ḡayḡnī; ḡayḡndār; urdī; was ḡayḡnāḡ; takaww; wasuḡal sipdā ḡarī naḡm o nakh-i-ashar khāilūb; lā, s; ḡil. shūr; (to) shūr-i saw ḡurīstan, pāf tada. bāḡhī maḡharīf; tḡkhīḡdā-afroz. bāḡhī; farādī bāḡhīwat; farād inḡarāf</p>

news,	<i>khābar</i> , (doubtful) <i>afwāh</i>
neutral,	<i>ghair-i-muta'allak</i> , <i>musūwī</i> , <i>bejānib-dārī</i>
neutrality,	<i>tasūwī</i> , 'adm-i-jānib-dārī
officer (military),	(commanding) 'uhdadār-i-mukhtār, (commander-in-chief) <i>amīru-n-niẓām</i> , (general) <i>sipāh-sālār</i> , (lieut-gen) <i>amīr-i-tomān</i> , (major-gen) <i>amīr-i-panj</i> , (colonel) <i>sartīp</i> , (lieut-col) <i>sarhang</i> , (major) <i>yah-var</i> , (captain) <i>sad-bāshī</i> , (lieut) <i>nā'ib</i> , (serjeant) 'uhdadār-i-khūnd
omen,	<i>shugūn</i> , <i>fāl</i>
parade,	<i>sūn</i> , <i>kawā'id</i>
pass (mountain),	<i>darra</i> , <i>guzar-gāh-i-koh</i> , <i>shī'b-i-jabal</i> , <i>ma'bar-i-koh</i>
passport, safe conduct,	<i>kāghaz-i-amān</i> , <i>khatt-i-rāhdārī</i> , <i>barāt-i-salamī</i>
pay,	<i>tanḵhwāh</i> , <i>muwājib</i> , <i>mushāhira</i> , <i>mā-hiyāna</i> , (arrais) <i>bakiya</i> , <i>e muwājib</i> , (advance of) <i>peshgi</i> , <i>e tanḵhwāh</i> ; (pension) <i>idrār</i>
peace,	<i>sulh</i>
piquet,	<i>ṭilāya</i> , (vanguard) <i>tālī'at</i> , <i>mukaddama</i>
pistol,	<i>tamāncha</i> , (revolver) <i>mudahrīj</i> , <i>ṭam-ancha</i> , <i>e shīsh khānaḍār</i>
plunder,	<i>ghanīmat</i> , <i>ghā'iat</i> , <i>yaghmā</i> , <i>tā'āj</i> .
punishment,	<i>siyāsāt</i> , <i>sazā</i>
pursuit,	<i>ta'ākub</i>
quarter,	<i>al amān</i> , <i>amn</i> , <i>amān</i>
recruit,	<i>tāza-'askarī</i>
regulations,	<i>ā'in</i>
retreat,	(to) <i>hazīmat namūdan</i> , <i>pas pā shudan</i> , <i>pusht dādan</i> , <i>pas nishastan</i> , <i>fīrār kardan</i> , <i>rū</i> , <i>e ba gurez nihādan</i>
review,	<i>mulāhaza</i> , <i>e kawā'id</i>

a rock 石,	gūnl 土, 石 kē; tīn-chāi 石
a runaway	fasimati
safety security,	amīn; amān.
respite,	
sentence of court-	satiqd.
martial,	
sentinel,	pāi-lun; (the guard) la'ik.
shield 盾,	shpar
siege	tiuk 攻取.
soldier	sai-lai sipāik; ai-kari; (horse) ei-kūi; (experience) lūr dīda lura-tiū la mūh a-dīda; (service) jang-jī-mū la
spear	naia; nīa.
spur	ni shmei
spy,	jaius (scout) talaba; (spying) ta jaius
store	ambur
surrender	fasira; (to) chīe-rū fasira karidan.
surrendering	shpar andazi
a sword,	shamshir; (scabbard) niyan; gū lū' (belt) kumarbanī; shamshir
a tactician	nasakchi; (tactics) iīm i-arū ish; lāihlar mansāb
tax	dh r'y; makhul; wazī'at; f i'ī'at
terms of peace,	sharu i'ā fūh.
treaty	ah l nāma ah d o paumiān nāma (of peace) wāh d o paumiān nāma, e fūh.
treasure	gāf dh dāna.
tribute	dh ruf
true	muhlat; lawak-kuf-i-jang
trumpet,	luk; karnā
victory	fūh; naf; kaf; (victorious) mīn zafar
war	jang karb; mukarabat; rām. (articles of) [kawā'id]-i-jang [ā In]
warrior,	jang jā; or awar; jang āwar lu

	<i>masājj āzmūda</i> , (for religion) <i>mujūhid</i>
wound,	<i>zakhm</i> , <i>rish</i> , <i>jarāhat</i> .
the wounded,	<i>zakhmiyān</i> , <i>majruhān</i>
wrestler,	<i>lushi-i-būz</i>
to raise the standard,	[<i>na-i-rāyat</i>] <i>kāndan</i> [<i>rāyat bar pā</i>]
to hit the mark,	[<i>nishāna-rā</i>] <i>zadan</i> [<i>ba hadaf, ba āmāj</i>]
to collect an army,	<i>lashkare jama' kardan</i>
to punish (a person),	[<i>kase-rā</i>] <i>siyāsāt kardan</i> , <i>siyāsāt namūdan</i> , <i>'ukūbat kardan</i>
to pursue the enemy,	{ <i>ta'ākub-i-dushman kardan</i> <i>darpaie dushman</i> [<i>būdan</i>] [<i>uftādan</i>] <i>'akab-i-dushman giriftan</i> <i>dar 'akab-i-dushman raftan</i> .
to pitch a tent,	{ <i>khīma istāda kardan</i> <i>khīma zadan</i>
to strike a tent,	{ <i>khīma bar andūkhītan</i> . <i>khīma bar kandan</i>
to stick in the mud,	{ <i>ba wahal giriftār shudan</i> <i>dar kasa'at māndan</i>
to proclaim (by beat of drum),	<i>manādī</i> [<i>kardan</i>] [<i>zadan, dūdan</i>]
to proclaim,	[<i>mashhūr</i>] <i>kardan</i> [<i>tashhīr</i>]
to consult,	<i>ba kase</i> [<i>mashwarat</i>] <i>kardan</i> [<i>maslahat, tadbīr</i>]
to draw a sword,	<i>ākhītan</i> (root <i>ākh</i>)
to plunder,	<i>māl-rā ghārat kardan</i> , <i>māl-i ā ba yaghma</i> [<i>būdan</i>] [<i>āwardan</i>]
to ravage,	<i>mulk-i ā</i> [<i>pā māl kardan</i>] [<i>wairān sākhtan</i>]
to besiege,	<i>jū, e-rā muhāsara kardan</i>
to march,	<i>kūch kardan</i> , (advance) <i>pesh raftan</i> , <i>kadam peshtar guzāshstan</i> .
to attack,	<i>bar kase hamla kardan</i>

this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazir, "Make out a list of all the fools in my dominions" The wazir represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to, and this is a sign of the greatest folly" The king said "But if the merchants should bring the horses, what is then to be done?" The wazir answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place"

LESSON 53.—WITH A HEAD SERVANT

*sabak panjāh o suwum dar guft-o-gū,e mā bām shakhṣe
farang o darogha,e khuddām*

do you speak our language? *āyā ba zabān-i-mā suḥhan
mī-goyed?*

yes, sir, I can speak a little English, *bale, sāhib, man kadīe
zabān-i-īnglisī mī-ta-
uānam guft.*

I have not yet learned to speak Persian, *tū [hāl] zabān-i-fārsī guf-
tan nayāmoḥhta am
[hanoz]*

where do you now live? *{ aknūn kujā manzıl dāred?
ilhāl būd o bāsh kujā [mī-
luned]? [dāred]*

pray what is your name?
let me know also your
master's name, *nām-i-shumā chīst, o nām-i-
[mālīk]-i-khud ba man
bi-go [arībāb]*

- how long have you been in that gentleman's service? a. *chandi karī* [*dār nau karī, ē ān f. hīb mūdārim lu lī ēl*] ? [*lar (or la) nau karī ē ān f. hīb māshghul ed.*]
- where is your native country and how far may it be hence? [*wa[un]* i-*shumā* *kujā ast o az in jā chī kailar dūr bāshad?* [*ēd lūm i māhid*]
- do people in general go there by land or water? az *ruh-i khashkī yā tarī kama marūman akur un jā mī-rarand?*
- what is the most important article of trade in that country and what things are produced in greatest abundance there? dar an *milk kudām jins la iktar i-tijarat ast o kudām chīz ba [āstwāl]* dar an jā *paida mī-sha rōl?* [*kāgrat frūdānī af āsh.*]
- are your parents alive or not, and do you ever go to see your relations and friends? ¹ *ku l dām i shumā zināda and yā na o ba mūdāk i kardan i khashshām o furībān o dostān gah mī-rarad, yā na?*
- do you know at what rate copper sells in the market here? *ayū mī-dāned in jā bād ku dām nirkh dar bāzur mis furokhāta mī-sharad?*

¹ vi lting the sick, *ayūdat kardan.*

visiting one's spiritual guide *figūrāt kardan-i-murshid*

visiting one's parents

{ *kadam bōs shudan-i wālī-dām.*
kadam bōsa dādan-i wālī-dām
figūrāt kardan i wālīdām.

what, cannot you even say
that one penny's worth
of copper will be the
weight or size of a penny
or not ?

*mut'ajjibam, ki shumā na
mī-tawāned guft, ki āyā
mis, ba kadar-i-yak fils,
barābar-i-wazn o andāz-
i-yak fils hhwāhad būd,
yā na ?*

do you know nowadays at
what rate a quart of milk
sells in the city, and in
the country for how
much ?

*dar īn rūzhā ba chī nirkh
yak asār-i-shīr dar shahr
farokhta mī-shavad, o dar
dihāt ba chand ?*

you may now depart,

*{ shumā-rā rukhshat ast ?
shumā murakhhhas ed
shumā rukhshat [bi-gīred]
[shaved] }*

Exercise — A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir, they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, "O wazir, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this firstly, because you used to sit and I remained standing in your presence, now, I serve God, who has commanded me to sit at the time of prayer secondly, you ate whilst I was looking on, now, I have found a Providence who eateth not himself, but sustains me thirdly, you slept, whilst I watched, now, I have a master who knows not slumber, but protects me whilst I rest fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies, now I serve a God who is immortal, neither can enemies do me any injury fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me, but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me"

LESSON 54—BETWEEN A EUROPEAN DOCTOR AND A
PERSIAN PATIENT

tabak panjuh o chikdram dar gust-o-gū, e mē bān tabīk,
az farang wa bimār-i fursī

- | | |
|---|--|
| tell me what is the matter
with you, | { <i>shuma rd [chī] shud? [chī
drīf.]</i>
<i>marā bi-go, [hūlat-i-shumā
chist]? [chī dard dard.]</i> |
| how long have you been ill? | <i>az chand bimār būda id?</i> |
| how did the fever attack
you at first? | { <i>ba auwal, ba chī furat tab
girift?</i>
<i>ba auwal ba chī furat tab
shumā rd girift?</i>
<i>ba auwal chigūna tab urif
shud?</i> |
| with great coldness & shiver-
ing pains in all my limbs,
headache, and a sensation
in my back as if one were
pouring cold water down
my backbone | <i>ba bisiyar sarīd wa [larza]
wa dard i andām, wa
dard i sar wa shās-i
pusht chundā ki kare āb-
i sarīd bar pulb-i-man faro
mī-verad [ra shā; irtī
ash; kushārīrat]</i> |
| after some time a perspira-
tion broke out, which re-
lieved me much, and I
fell asleep, | <i>bād az chand ārak a-
a qd bar dmad kar d m i
marū bisiyār yafā [or
sh fū] bakhshīd o dar
khāb raftam.</i> |
| what medicine have you
taken? | <i>[dāwē] chī hīm khāda
id? [tabb]</i> |
| none with any regularity | <i>kech [pāi dar pāi] na
khāda am. [mutawālīr
ba istiyād]</i> |
| you must take some active
medicine, | <i>bāyad ki shumā dawē, [ka-
wī] bi khāred. [mukawwī;
pur zor; muskil; ishal]</i> |

- I suppose you have no appetite,
- let me feel your pulse,
- put out your tongue,
- I suspect there is something wrong with your liver,
- let me well examine it, does that pain you?
- yes, that is the very spot where the pain is most acute,
- gumān dā'am lī shumā-[rā ishtihā nīst] [ishtihā na dāred]*
tasauwar dā'am lī shumā-ī ā ḥwāhish-i-tā'ām nīst
nabz-i-ḥhud-i-tān-rā ihsūs kardan marā bi-dihed
dast-i-ḥhud-i-tān biyār lī nabz-i-shumā bi-bīnam
zabān-i-ḥhud berūn bi-kash
zabān-i-ḥhud-rā badar bi-[namā] [āwar]
zabān-i-ḥhud nishān bi-dih
ī ā, e man ast lī dar jigar-i-shumā chīze bīmā'i ast
gumān kunam lī [dar jigar-i-shumā chīze 'aib ast]
[shumā - rā marz-i-jigar ('ā'iz shuda ast) (ast)]
ba ḥhūbī ān-ī ā dīdanam bi-dih, az īn [dar de ihsūs mī-kuned]? [fishudan dar badan-i-shumā dar de ast, or mī-gīad]
bi-guzār lī tashḥḥīs-i-jigar ba ḥhūbī bi-kunam, fishudan badan-i-shumā dard mī-kunad?
jigar-i-shumā-ī ā ba ḥhūbī mushaḥḥhas kar dan bi-dihed, az mā'līdan-i-dast-i-man dar de mahsūs, oī mā'lūm mī-shavad?
bale dar ham īn jā [dar d ziyād] ast ['ain-i-dard, ranj ba shiddat]

have you any heartburn ?

you mu t use mercury both inwardly and by friction until a salivation is produced,

do whatsoever you please with me, for I have great confidence in your prescriptions,

I shall send you some medicines; and you are to take them in the evening according to my instructions,

do not be persuaded by native doctors to take their medicines,

I am well convinced they will do you no good and they may do you much injury

{ shuma ru xotish i-dil ast ?
xotish i-dil [dārad] ? [kar-
da ad]
shumā rā līmārī e xotish i
dil ast shuma ast ?
dil-e-shuma xotish dārad ?

¹ bagad ki shumā [zibak la
kūr biyūwared] [or
dawā, e jūwa bi-khīred]
ba har dū purat larwā
o ba talish berwā la
[ki lūāb nayāyad].
[dahan e shumā na
joshad]

harchi mī khīrūked l-
tūned, xīrū ki man bar
hikmat e shumā biyār
e tirād mī-dāram [or mī
tūnam].

bara, e shumā chīze dawākhā
khīrahām fristal; bagad
ki ba trakt i-shūm mūwa
fīk e farmā, xāh e man [be
kar uwarad]. [ba tūmal
uwarad; isti'māl tūned.]

ast tarākhīb-i fābībun i mūlk
e fūr dawākhā, e eshan na
khīred.

marū bi l kull yaḥīm ast
ki eshan shumā rā kech
fū idā na khīrūhand dad
o shuyad shumā rā bist
yūr ranj bi-dihand

¹ Inwardly and outwardly baḡimāy o xāhīrūy.

Persian doctors frequently administer our medicines, but they are utterly unacquainted with them,

ṭabībān-i-fārsī 'umūman mu'alijahā, e mā isti'māl mī-kunand, magar az ānhā bi-l-kull na wākif and.

Exercise — One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!) He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence, either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health. (*Gulistān*, chap. iii, tale 4)

NAMES OF PARTS OF THE BODY.

arm,	<i>bāzū</i> , (-pit) <i>baghl</i>
back,	<i>pusht</i> , (bone) <i>sulb</i>
beard,	<i>rīsh</i> , <i>khatt</i> , (whisker) <i>zamma</i> .

¹ belly	baḡn (plur baḡnān); shikam.
bladder	sihār; shāsha dān; masma.
blood,	khūn.
body	paikar; badan; jism; tan wujūd.
bone,	matukhān; azam; (collar) tarḡū wal
bowels,	rūdah buḡnān; (navel) nūf
brain,	dimaḡh; maḡh.
cheek	iḡr ārī; ruḡḡsar
² chin	zanakh dān; zanakh; (dimple of) chūh-i anakh.
countenance,	fala al.
down	khall-i sabz nabat i-ārī
ear	gosh; (lobe) banā gosh
elbow,	arzan; mīrfak; (joint) masfir-i bāzū
eye,	chashm; (bino) aṣraḡ chashm; (brow) abrū; (lash) miḡḡam; (lid) parḡla, e chashm.
face,	rū e paikar; bashra; siḡd.
finger	angusht-i-dasht; (thumb) iḡḡm; shust.
flist	musht.
foot,	pā, e; pā; (heel) aḡīb.
gall-bladder	sakra.
gums,	lisa (plur liḡā)
hair	mū, e; (monstracho) fatha; sabīl; (ringlet) rulf
hand,	past; yadd

¹ to creep as an insect ḡa shikam raftan.
wind in the bowels, bād-i-shikam.
sensualist, shikam parwar; shikam banda;
baḡin.

² to wag the chin to talk, zanakh sadan.

aloes,	ḡibṛ
cancer	ḡaḡara; saraḡḡn.
cholera,	ḡai a wala; ḡaḡa, s waba
a cold,	rukḡm; ḡāḡiḡḡ; (to have) rukḡm dāḡḡan; (to catch) ḡāḡiḡḡan.
colocynth	ḡungal.
convalescence,	ḡḡ fū
a cough,	su fa; (whooping) siyāḡ su fa; (to cough) su fa karḡan; su fī dan.
cramp,	tamaddud.
delirium	ḡaḡi; ḡaḡian i-maḡr; (delirious) ḡaḡyūn; mad-ḡaḡḡ
diarrhœa,	ḡiḡam ḡārī; ḡiryan i ḡiḡam; iḡiḡḡ
a doctor,	ḡabib (plur aḡibbā); ḡaḡim; (horse) baḡār
dropsy	iḡiḡḡu (cupping glass) ḡuḡḡ; ḡayumat
fever	tap tab; (heat of) ḡarḡrat.
gidilno a,	dawran; dawran dar sar
gout,	nīḡḡ
gripes,	peḡḡḡ
lancet,	neḡḡar
leper	ḡis; ḡuḡḡm; maḡr; ḡḡ i-baraḡ; (leprosy) baraḡ; ḡiḡ
medical art,	ḡiḡbat
medicine,	dawr; dārū; (pill) ḡaḡḡ plur ḡu- būḡ; (powder) ḡaḡḡ; (alum) ab-i ḡaḡ i-saḡaḡ; (castor oil) ḡmaḡ raḡḡan i balaḡḡ; (opium) aḡḡḡ; tirḡḡ; (quinine) ḡma; (antidote) tirḡḡ.
ophthalmia,	raḡad.
a patient,	bīḡar; marḡ; (disca o) marḡ; bīḡarī; raḡḡarī
plague,	ḡā ḡn; waba.

plaster,	<i>marham, zamad</i>
a purge,	<i>jallāb, mushil, shikam-rān.</i>
rheumatism,	<i>waja'-i-mufāsīl</i>
slime,	<i>balgham, (clamminess) luzūjat</i>
to feel weak,	{ <i>dar badan nakāhat ma'lūm shu-</i> <i>dan</i> <i>za'f mahsūs kardan.</i>
to feel stronger,	<i>dar badan kuwat ziyāda shudan</i>
to feel better,	<i>az awwal kadre [bihtar būdan]</i> <i>[ifāka ma'lūm shudan]</i>
to feel quite well,	<i>sālim shudan</i>
to have jaundice,	<i>yarkān berūn āwardan</i>
to have small-pox,	<i>abla, e chīchak berūn āwardan</i>
to have chicken-pox,	<i>zabrak berūn āwardan</i>
to have fever spots,	<i>tabḥāl berūn āwardan</i>
to be teething,	<i>dandān berūn āwardan</i>
to be prevalent,	<i>ghālib būdan, jāri shudan, kuwat</i> <i>dāshtan, istilā yāftan</i>
to purge,	<i>jallāb dādan, (to take a purge)</i> <i>jallāb giriftan</i>
to swell,	<i>waram kardan</i>
to try a remedy,	<i>'ilāj-i-marze kardan</i>
to vomit, or to wish	{ <i>kai kardan</i>
to vomit,	{ <i>kase-rā [kai] shudan [tahauwu']</i> <i>dil-i-kase [barham ḥurđan] [ta-</i> <i>hauwu' shudan]</i>
he is getting worse,	<i>bīmāi, e o ['urūj] dārad [ziyādati,</i> <i>rū ba tarakkī]</i>
he is getting better,	{ <i>bīmāi, e o rū ba [tanazzul] dārad.</i> <i>[nuzul]</i> <i>bīmāi, e o kam mī-shavad.</i>

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA DAR, OR NATIVE OFFICIAL.

*subāk panjāk o panjam dar guft-o-gū s mi bāin dāile az
furang o pākib-i-dīwan.*

- | | |
|---|---|
| pray my friend are you somewhat versed in the revenue department? | <i>dostā ! mard bi farmayad ki az kar t-[taxpildārī] khab udhīf ed gā na? [makhūl]</i> |
| what do they call a lease, and what its counter part? | <i>[kubala,] e tamīn chī chīs-rā mī-goyand o labnīyūt chīst? [ijara nama.]</i> |
| have you any other names for the rate or rent ad justment of lands? | <i>bard e band o bast wa [kharāj] nām i dīgar dard? [mīl gurdārī madkhal; maddkhal; makhūl.]</i> |
| should you not recollect another word for the rate then explain the nature of it in detail, | <i>agar lafz i dīgar bān, kharāj ba yad-i-shumār na mī-ayad, haṭīkat i am [tafīllwār bayan bi-kunad]. [muṣappal takrir be-kunad.]</i> |
| do the farmers pay the revenue to government by instalments or in the gross? | <i>āyā kishī-i-kardn ba sarkār kharāj-rā [ba aḡṣā ya ba waṭ jumla] mī-dīhamd. [az kharāj-i-buḡhā yā muṣmūl.]</i> |
| does this species of revenue come in before or during, or after the crop? | <i>in kum-i-pūl-i-kharāj pesh yā darmaydān, yā ba d az fuṣl ba kharāma [mī rasad]? [mī razdmānd]</i> |

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?

az zamīn-i-lā-khāy, yā mu'āfī, chīze khāy ba sar-kār ba tau-i-tuhfa mī-dihand, yā na?

az zamīn-i-lā-khāy kudām māl-guzārī tau-i-pesh-lash ba sarkār adā mī-namāyand, yā na?

az zamīn-i-lā-khāy kudām usūkhīyat, ba taur-i-hīdāya, sarkār hūsīl mī-namāyad, yā na?

who used to settle formerly the assessment of the several districts?

ḥabl az īn band o bast-i-khāy - i - zamīn kudām shākhsh mukarrar karde?

in what respects does the county registrar differ from the town or village clerk?

darmyān - i - kānūngo o paimā, ish kunanda enī farak ast?

pray tell me the true state of what are called *shikari* portions of a village or farm,

asl hakikat-i-ān kaḥ'a, e mauz'a, yā mazi'a kī ān-rā shikamī mī-goyand bifarmāyed

is any paper called a deed of abdication or rejection, and what does it imply?

hech kabāla, e tārī kardan yā lā-d'awā ast yā na, o m'anī, e ān chīst?

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

dar īn zamān, wakte kī bar kudāmīn zamīndār ān muhassīlān (or ahl-i-ihtisāb) mu'āyan (or mukarrar) karde mī-shavand ṭalabāna ṭalab mī-shavad yā na, o ba chī ḥadī.

- 1 in the country does the contracting farmer or the landholder receive the sustenance money?
 2 what is the name of the paper which contains an account of the tank orchards, boundaries &c. of any village?
 3 they call it *murūzina* or boundary sketch,
 4 why does a servant call himself *sarkar khālīfā mīhtar* &c.
 5 is it he may appear a great man in the eyes of his master and of the other servants,
- 1 *yu dar ta'alluka naf aka ba [mūstajir] rī sharad, yā ba zamīnadar? [mūstajim.]*
 2 *nām ī-dān koghāz ki dar ān tīfīl-i-dālūbha alafzār khalīkhā e mūzāf and chi bāshad?*
 3 *murūzina yā nī nakhiā e zimīnyū koghā i-[khadd] ban nī rī-jogand. [rakba.]*
 4 *chirā mautare khānd rā kh tābhā e i-zat yā nī sarkar khālīfā mīhtar o wa-jhāira mi-dihand?*
 5 *u ki dar nagar-i malik-i khānd wa nard-i rā, r-i kumk irān [mū agham bi bāshad] [bururg m alim bi-sharad bururg bi namūya l; mū a-zar bi bāshad]*

Exercise.—A certain lawyer had a very ugly daughter who was married at a marriageable age; but although he

- 1 a farmer *harrāz; kushkār; kdashkār; dukhān, mūzār*; *fallāh*; (of taxes) *yaradār*
 harvest, *harad* (time of) *haradat* (a reaper) *harād*
 or *h pul* (pl *hupar*) (autumnal—of rice) *fāsl-i*
khāris (spring—pen: barley wheat) *fāsl-i rabī*;
 (wheat) *fāsl-i-gandum.*
 to sow *kushān* or *kdashān* *sirā at kardan.*
 a green field *kush sār*; (sown) *māgra*; *māgra a*
 a meadow *alafzār*; *murgāzār*
 a plough, *fulba* a ploughman, *kulba ran*

offered a considerable dowry and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind." (*Gulistān*, chap. 11 tale 47.)

LESSON 56 — ON GENERAL BUSINESS

sabak panyāh o shishum dar guft-o-gū, e mu'āmala, e 'ūm

Here (speaking to a servant), take the draft, and bring the money be quick,	<i>ai mulāzīm barāt bi-gīr o pūl buyār zūd shav</i>
what must be done? it is now eleven o'clock, be quick, that I may have the money in time,	<i>chī bāyad kard? aknūn sā'at-i-yāzdah ast zūd kun lī bar waqt pūl ba dast-i-man bi-rasad (oi biyāyad)</i>
let me have it by one o'clock,	<i>ba sā'at-i-yak ān-rā ba man bi-rasūn</i>
go to the counting-house, and speak to the head accountant,	<i>ba muhāsib <u>khāna</u> bi-rān, o ba muhāsib-i-a'zam bi-go</i>
tell the accountant to take bank notes, and pay the amount of the draft,	<i>ba muhāsib bi-go lī dast āwez-i-sarrāfa (or sar- rāf-khāna) bi-gīr o pūl- i-ān adū kun (oi bi-dih)</i>
the money must now be sent to Mī —	<i>hālan bāyad lī shumū pūl ba sāhib-i-fulān bāyad fir- istād.</i>

reqd. 1 Mr — to enter what remains to be paid in before three o'clock,	həʃ ɪ [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ] [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ] [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ]
have you ever been to Mr —'s garden?	(ɪ [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ] [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ] [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ]
Mr I go that way every day	ɪ [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ] [ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ ɪ]
you must go there imme- diately else nothing will be done	ɪ ɪ
send some one to hire a boat,	ɪ ɪ
I will go to Karichi to-day	ɪ ɪ
go to the bazar and buy a pair of globe lanterns	ɪ ɪ
who will collect the bills?	ɪ ɪ

Exercise—There was a king who had no son; he tried many remedies and expedients, but derived no advantage whatever from them; he was, therefore greatly dejected but would not discover the cause of this to any one. By chance a strolling mendicant arrived; he then disclosed this his affliction to him, on which the holy

man wrote out a charm, and thus prescribed "After dissolving this in rose-water, you must drink it along with your queen, and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments, but beware of marrying him against his consent" Having thus directed, he wandered away This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him was all put in practice.

LESSON 57 — *In continuation*

¹ *sabak panjāh o haftum dar muttasil-i-mazbūr.*

Hāiūnu-i-rashīd is clever in	<i>hārūnu-r-rashīd dar</i> [<i>tahsīl-</i>
collecting bills,	<i>ī - karz hoshiyār ast</i>]
	[<i>husūl - ī - karz fitnat</i>
	<i>dārad, or wusūl-i-wām</i>
	<i>khūb mahārat dārad</i>]

¹ in continuation { *dar maṭlab-i-mā sabak*
dar maṭlab-i-bālā,
dar maṭlab-i-peshīn
dar maṭlab-i-mazkūr.
dar maṭlab-i-mazbūr
dar maṭlab-i-mākahl
dar maṭlab-i-mausūf

In place of *maṭlab*, the following words may be used —

<i>makūla</i> , from <i>kaul</i>	<i>tafsīr</i>
<i>mabūhs</i> or <i>bahs</i>	<i>tafsīl.</i>
<i>bayān.</i>	<i>ẓikr</i>
<i>takrīr.</i>	<i>guft o gū</i>

It is very difficult to get money of such a one.

I have been to the bazaar and now I suppose a rupee.

It will be better to wait a few days, and then buy the earth.

What use are such people, they know nothing of business.

I don't intend to increase—I am not easily imposed upon.

Raisins are six Rupees for a rupee buy about an thousand rupees worth.

there is no one standing the bazaar prices

In Shiraz the bazaar rate is scarcely for two hours a day.

I made a deposit; tomorrow I shall see them weighed.

as elawis elabiy pulgashan
mawil l a t

man dir hider ladi an
a rakh wakhidat fi ruyad
n o aima w y o n

li el yad wuy rish l an to a
k ul as du yin l a r d
l q m d m l l a r a t

[is mawilanda la el l r
m d a q u a d] k a r d l a r a t
m i m a t l [is mawil
m a t l a o n l]

mawil mawil mawil mawil
fawil mawil k h a m a

l l mawil mawil mawil fi
g a k r u y a f a r a h i t a m
mawil, la k h a m a y a t
k h a m a r u y a [k h a m i l
l a]. [li k h a m a k h a m l
l a m a m a]

mawil mawil mawil mawil
mawil mawil mawil mawil
mawil

mawil mawil mawil mawil
mawil mawil mawil mawil

dar elirid mawil mawil mawil
du mawil mawil mawil
mawil mawil mawil

In elirid la mawil mawil
mawil, [fawil mawil
k h a m a m a r a d] [p a h
mawil k h a m a fawil mawil
mawil k h a m a m a r a d ; mawil
mawil k h a m a fawil mawil
mawil k h a m a m a r a d]

see that you are not imposed upon, *Ḥhabardār kī shumā fā'ib na Ḥhured.*

have you compared them with the sample? do they agree? *ba namūna ānhā-rā mukābil karda id? [muu ājk and?] [īn misal-i-ān mī-mānad]*

two or three packages are superior,
go and procure a pair for the things that are ready, *dū si basta az kism-i-a'lū ast
bi-rau o az barā'e chīzhā kī tanyār and Ḥhatt-i-rūhdārī ḥāsil kun*

Exercise — When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him — “You must manage to catch this fawn alive,—surround it on all sides; if we thus get it, so much the better, otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it.” Just as they had completely encircled it, the deer all at once made a spring over the prince's own head, the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outstripping him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away, neither had he a place to lodge in, nor enough of the day left to return.

LESSON 88.—*In continuation.*

saboſ pañjāh o kashūm dar gīr-i maſlūr

get a boat, and send them
on board the ship,
for the captain's agent
said the goods cannot
be shipped to-day

māshūh bi-gīr o chāshā ra
bar jahāz bar kūn.
pāshād kār-guſār-i nājāh
dā guſtāzi mīrā asbab bar
jahāz bār shudān na mī
tawānād

don't mind what the agent
says but mind what I
say,

ānchē kār-kūn mī-guſāl bar
ān [ma shīnau] [khāguſ
ma kūn or goſh mī
kūn]; māgar ānchē mān
mī-goyam bi [gosh-i jām
bi shīnau]. [josh o dīl bi
shīnau.]

sir as you bade me, I am
going,

pāshād [chunānchē farmāid ī
rā ba mīdāst-i-dān] mī
rāram [ba mājīb ī
farmān.]

go and ask the head ac-
countant when the ship
sails and bring me word

bi rāu o az mukātib ī
āzām bi pūrs bi jahāz kai
[lāgar khāshād bar
dāshī] o jawāb biyār
[rawāna khāshād shud]

servant, call the cashier,

āi naſar khizānchē rā bi
jalāl.

how much was collected
yesterday?

dī rāz chī kādār pūl jāma
shudā būd?

keep the money by you
don't pay away any

'pūl rā nāzd-i khāshād nīgāh
bi-dar ba kase hech mā
dāh

¹ make this money your charge, in pūl rā kashūla ī
khāshād bi-dar; pūl rā nāzd ī khāshād amānat dūr

what is the discount on the
Company's paper ?

¹ *sad rūpiya, e laḡhaḡ - i -
dīwān-i ā chī kasr mī-
gīrand?*

*fī sad rūpiya, e barūt - i -
Kampanī bahādur chī
kadai tanzīl mī-lunand?*

*dar lāḡhaḡ-i-dīwān fī sad
shish tūmān sūd mī-gar-
dad, agar bi-lḡhar dū
tūmān o shish kirān lasi
ast, yā bi-faroshed dū
tūman o nīm*

*agar lāḡhaḡ - i - baiāt - i -
dīwān, lī fī sade shish
tūmān sūd mī-dihand, bi-
lḡhar dū tūmān o shish
kirān kasr mī-gīrand,
agar bi-faroshed, fī saddū
o nīm tūmān uzi'at ast*

² *in chahāi hazūr tūmān bā
m'a ān pūl lī az karzhā
vusūl karda shuda ast
bi-gī o baiāt-i-dīwān bi-
lḡhar*

*ba muuṣṣik-i-sar nāmahā, e
in lḡhūt [iawāna] bi-
kun [iawān]*

if you purchase the Com-
pany's paper of six per-
cent interest, the dis-
count is two tumans six
kūān, if you sell, it is
two and a half tumans

take these four thousand
tumans, with what money
has been received for
bills, and buy Company's
paper,
send these letters as direct-
ed,

Exercise — While in this perplexity, the eyes of the
prince lighted on a dwelling, and thinks he, "Well, let
me at least learn to whom this house belongs." He then
beheld a venerable aged dāwesh seated there, to whom,
after salutation, he observed, "With your leave may I

¹ Sindh and Punjab Railway Company

jamā'at-i-i āh-i-āhanī, e Sindh o Panjāb

² lebt, *karz* (plur *kurūzāt*), debtor, *karzdār*

if we don't look to every-
thing, who else will?

I am going out, let me see
everything ready when I
come back,

door-keeper, are the count-
ing-house accountants
come?

who is at work in the iron-
factory?

sir, nobody is yet come,

how is this, not yet come?
—what time of day do
they mean to come?

this is the case every day,
and therefore Mr. —'s
work is not yet done,

when they come to-day, we
will settle this business,

Saladin is speaking to me
daily about this work,

when they come send them
to me,

agar shumā [ba] har chīz
nazar na khwāhed kard
li khwāhad kard? [dur]

man berūn mī-ravam b'ad az
āmadan-i-khūdam hama
chīzhā barābar [mu'ai-
yana] bi-kunam [mu-
shāhida, mulāhaza]

man hālan berūn mī-āyam,
khabardūr li pesh az
āmadan-i-man hama
chīzhā tayyār būshand

az darbān! muhāsibān-i-
muhāsib - khūna āmada
and?

dar kūr - khūna, āhan
kudām kas lān mī-kunad?
sāhibū, lase ila hāl nayā-
mada ast

chūnā [ast] li lase nayā-
mada ast, ba kudām s'at-
i-rūz eshān irāda, āma-
dan mī-dānand [ittisāk
mī-ustad]

har rūz chūnīn [ast], o az
īn sabab kūr-i-julān sū-
hib tā hanoz tamām na
shuda ast [ittisāk mī-
shavad]

qā'le li mīrūz āyand mā īn
lār-i-ā [farsa] khūsham
kard [farsa, tazyā]

salahu-d-dīn har rūz az
barā, īn lān ba man guft
o q' mī-kunad

dar qā'le-i-āmadān eshān-i-
ba man b-farist

Exercise—The sage remarked, "Well this was not your vi sítíng-day here, pray tell me on what account you have come" They replied, "Worshipful saint, there is a princess named *Badar Munír*; we intended to pay her a visit this is the road and we could not find it in our hearts to pass by without first paying our respects to you" He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munír* is more lovely than the ladies of his palace or they fairer than she" To this the fairies agreed, and having handed him to their throne, flew away and in the twinkling of an eye reached the palace of *Badar Munír*. The instant that *Mír Munír* discovered that angel's face bright as the moon, he became enamoured with her while she also admiring his radiant countenance, and flushed by love a magic bloom upon resplendent with the charms of a *damaak rose*.

LEX. 804 GQ.—In continuation.

sabak shastam dar makala e mu kabl.

how long are those Europeans
good to be at the custom-
house?

sir without an invoice to
know what they are, how
can I bring them?

different sorts of goods pay
different rates of duty

tú chand dar [gumruk] un na-
babá, s farang kháruhául
múnd. [jariyat khona.]

fahída, bagháir í shírist í
chízha, chíghína samán
atardán mí tárunám
ka m alám am ást?
fahída, bagháir í fard írsul
az barú e shímakhlán chí
ghína asbab mustakhlis mí
tárunám kard?

ba asbab-i-físm-i-makhlis
makhlul furk dírad
ba har físm-i-asbab makhlul
í-dígar ast
makhlul í har malá judá
judá ast

by opening the boxes and
seeing their value, you
will be able to under-
stand,

az kushādan-i-sandukhā wa
az mulāhaza, e kīmat-i-
asbāb ba shumā [inkishāf]
khwāhad shud [mun-
lashif]

az kushādan-i-sandūkhā wa
taḥmīnakardan-i-kīmat-
i-asbāb shumā-rā m'alūm
khwāhad shud

sāhibā, tanhā sandūkhā na
mi-tawānam kushād

az kushādan-i-oastahā shā-
yad [nuksān-i-asbāb sha-
vad] [ba asbāb nuksān
asad]

ai nafar ' fihrist-i-asbāb bi-
gīr o fi-l-faur bi-rau

ai nafar ' fard-i-asbāb bi-
gīr o ba zūdi bi-rau

sāhibā, ilhāl mī-ravam,
mihībānī karda fard-i-
i-sāl [māyat] bi-farmū-
yed [maḥamat, 'atū]

ba sā'at-i-dū [uhdādū]-
i-makūt' āmad o sandūkh-
hā kushād [āmīl]

wakte ki ba har fard dast
khatt khwāham kard ān-i-ā
ba muhāsib, az barā, e nahl
kardan khwāham dād, wa
pas az ān ba tū khwāham
firistād

[kātibā'] in-rā nahl bi-lun
o ba hawāladūr bi-dih [ai
muharrir]

sir, I cannot myself open
the packages,
on opening the packages, the
goods may be injured,

Here, take the invoice and
go directly,

sir, I am going, please to
give me the invoice,

at two o'clock the custom-
house officer came and
opened the boxes,
when I have signed each in-
voice, I will give them to
the accountant to be
copied, and then send
them to you,

clerk, copy these, and give
them to the sergeant,

call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice then make them tight again,

akawjir rā bi [alab o pan
dukhū rā bi-kushā; him
at o wazn i-nisab bi
biyak mukabil-i-kun ba i
ar ān bar [bi land]
[band kun.]

Exercise — Three watches of the night glided away in such pleasure, harmony and delight, as human tongue can not express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love replied "I will not go; if you must set off, by all means depart." On representing this to Badar Unnir that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed "Now what is to be done? If we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present position of affairs, he will be offended; the best advice is to wait a little longer till both begin to slumber. After this, with the fatigue of sitting up, both got a nodding; they then gently and artfully raised him on the throne and with some philter lulling him asleep, flew off with him.

LESSON 61 — *In continuation.*

sabak shast o yakum dar mas'lab-i peshin.

Sergeant when you have signed your name, give them to the cashier the officer having entered the particulars of every case in his book, and the duty on each article write the amount,

ai kawiladar wakht ki dor
khāft kardā bashad anka-
rā ba takwīl-dar bi-dāhed.
pāshā-kār-i-a lā dar kitāb-i
khārd mutasarrikat wa
makṣūl i-kar jins gabi
kardā mas'labāt rā
[dorj] namūd [tahrir;
mas'ūr; taxīr; irḡum;
indīrat; musulatat]

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

accountant, I will not give a farthing to the custom-house people or the policeman at the wharf,

accountant, why did you not go to the police-office and get a pass?

i'lām-nūma girifta maru ba huzūr-i-'āmil-i - [buzurg] bāz, āftan wa namūdan zarrūr uftād [a'zam, a'tā]

ba'd az tamām kardan-i-inhā sā'at-i-chahār shud o gumruk-khāna band gar-dīd

rūz-i-dīgar fihrist-rā [ba āmil-i-mukāta'at hauāla kardam] [ba hauāla e 'āmil-i-gumruk - khāna kardam]

ba'd az mulāhaza kardan-i-kīmat-i-asbāb o mahsūl-i-ānhā dast khatt bar [fihrist] kard. [ta'līk, farīd]

ba'd az adā namūdan-i-mahsūl ba sarrāf hukm-i-ijāzat-nāma yāftam, sandūkhā mustakhlis kardam wa hāmulān-i-ā (o ham-mālān-rā) ba muzd girifta ba khāna ān asbāb-rā burdam

ar muhāsib, ba ahl-i-gumruk-khāna yā ba yake az ahl-i-ihtisāb-i-furza [dīame] na khwāham dād [pashīze]

ar muhāsib, chirā ba daftar khāna, e zabt o rabt-i-shahr barā, e yāftan-i-ijāzat-nāma na rafti? [khalāsi]

Exercise—On their arrival, they delivered him to the good father and with his permission returned to their own mansions. By dawn of day when he (the prince) awoke neither the sparkling dew nor its resplendent orb was there; he heaved a deep sigh and calling "Ala Badar Musair" again fell into a doze from the effects of the potion upon him. Soon after when a watch and a half of the day had elapsed on the appearance of a crowd the darwesh from circumstances guessed that there must be his attendants and having called them he conigned him to their charge. His companions were of course gratified by finding him; but noticing his condition they got alarmed about what reply they should give the king and thus interrogated the good anchorite "Please your reverence why is our prince thus distracted?" "Alack himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign why are you thus beside yourself?"

LESSON 62.—*In continuation.*

sabak shast o daram dar bahā-i-marbūr

sir what can I do? for two
or three days I have not
had a moment's leisure
one can't get a thing done
at once at the court,

if I don't go myself, nothing
is done,

*shukba! chi kunam az dā
arūs marā furpat i-chash-
mak radam na būda ast o
fauran ba addlat [chī e
na tarān kard] [kass
hech na mī tarānau
kard]*

*baghair rastan i khadam
[hech kardā na mī-sha-
rad]. [hech na mī sha-
rad; hech kar bar na mī
ayad]*

- 211, I know, five days ago, you wrote to Shiraz that the things would be forwarded to-morrow or next day, and no pass is obtained,
- how can they go? they can't be sent without a pass, is the order for screws gone to Shiraz factory?
- they promised to send them to-day,
- if they don't come this evening, you go there before gun-fire,
- for want of these screws the bales of cotton are lying loose,
- no one knows when the vessel will sail,
- have you collected the bills I gave you yesterday?
- sāhibā' man mī-dānam ki panj rūz pesh az in ba shīrāz navishta ed ki farīda yā pas farda chīzhā firistāda khwāhad shud, wa hāl ānki hech ijāzat-nāma hāsīl na shuda ast*
- pas chīgūna baghair-i-ijāzat nāma tawānand raft?*
- āyā hukm barā,e sākhtan-i-pechhā ba kār-khāna,e āhanī,e shīrāz rafta ast, yā na?*
- eshān wa'da kardand ki imrūz [bi-firistem] [ān chīzhā-rā khwāhem firistād]*
- agar ānhā imrūz shām na rasand pesh az wakt-i-top zadan ān jā bīrau*
- ba sabab-i-[na būdan-i-]¹ pechhā bastahā,e pumba [wā]² uftāda and [¹adm-i-maujūdī,e] [²beband]*
- kase na mī-dānad ki jahāz kai [langar bar khwāhad dāshēt] [rawān khwāhad shud]*
- fīrīst-i-mutālabāt ki dīrūz shunā-rā dādam ān hā-rā [mujtamī'] kaīda ed? [jam', firāham baham]*

<p>sir I have given in the money for all you gave me,</p>	<p>ai khut wari? a khut-tu [i h i li l i f a h o n d a a r k u ; r { d e l i } s h u d a l u d m j u w a e p u l i d a d k i l i k h i d n o r d u i n a l o r a a r { i n p u n l a ; k u l a l a l a r d a t a h e i l l a n d a }</p>
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Exercice—The prince neither distinctly articulated with his mouth, nor opened his eyes all that he sawed below “*Alas Bazar Mevîr*” In haste, they placed him in the palanquin and conveyed him with fear and trembling to the king to whom they related the matter as “*May it please your majesty yesterday afternoon a lovely fawn came in sight, and the prince after forbidding us to set his horse after it him if at full gallop; we nevertheless followed at a respectful distance. She took heart in so wild a wood, that the prince escaped our sight entirely though we were all following him with our eyes; besides which, darkness overtook us and we being helpless passed the whole night in that place; but still by daybreak we continued our inquiries; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever though we naturally conjecture that the person whose name which is mentioned must be one with whom the prince is in love*”

LESSON 63—In continuation

sabak shast o sukum dar gust o-gā, s mawjūf

<p>do you know where Na jamudin is?</p>	<p>mawjūf-l-dīn k u j ā a s t , s h u n ā m i - d a n e d ?</p>
<p>sir I heard he is not coming to-day; his brother says he has a fever,</p>	<p>k i d ā l m a n s h u n ā d a a m l i o m a w j ā s a m i - a y ā d ; k a n ā d a r - a s h g u s t k i o t a p k a n ā a s t .</p>

how does he mean to do his work? he has a fever daily,

was the cloth examined yesterday, and placed to Muhammad Ali's account?

Yes, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him, he does not mind us in the least,

make out the account of what cloth he has purchased up to this time, balance the account, leaving out the cloth bought yesterday,

chigūna lār-i-hud-rā mī-kunad, ki o har iūz tap dārad

nih-i-pārcha-rā dīrūz dar-yāft laida, shumā dūh-il-i-hisāb-i-muhammad 'alī laida ed, yā na?

shāhibā! dūhil-i-hasra shuda ast, magar dūhil-i-tafīk-nāma na shuda

chirā agar i'tirāz-i-dalālat kunad, chigūna [band o bast] hwāhad shud? [mukarrar, munfasil]

ai shāhib! man [az shumā ihsānmand]¹ hwāhami shud agar bā o faisala, e ān mu'āmalā hwāhed kard, [o ba suhan-i-man hech wazn na mī-nihad]²

¹*[mamnūn-i-ihsān-i-shumā]*
²*[ki kalām-i-man nazd-i-o wazn na mī-gīrad]*

³*[o suhan-i-maiā hech ba hayāl-i-hud na mī-ārad]*

⁴*[o ba suhan-i-man hech i'tinā na mī-kunad]*

hisāb-i-ān pārcha ki o tā in zamān harīda ast bi-kun

pārcha, e dīrūza [dar hisāb nayāwarda] tamsīl hisāb pārcha, e peshīna bi-kun [wā guzāshita, dar guzāshita]

the account ought not to
remain unbalanced,

{¹ hi 3-10 loḡḡim-tamjil
dōtan an loyad gəḡḡ hi
dar k : 3 to jam maḡḡir k
wa 1 amwida loḡḡim
amwida-ta-ta-ḡḡ dā ra
na loyad gəḡḡ k.

Exercise.—The king then tenderly began: "My child if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty he returned "O my dear father the only specific I want is *Nadar Musle*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not, indeed." He rejected all food continued day and night heaving deep sigh and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone but attend as usual to the interests of your kingdom; your slave is despatching messengers in every direction; should a princess of the name be found anywhere we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

¹ outstanding balance, *baḡḡḡ, e kīsub*

² remainder residue *baḡḡḡat* (plur *baḡḡḡ*).

LESSON 64 — *In continuation*

sabak shast o fahārim dar zīr-i-mazhūr.

the account of shawls, handkerchiefs, baftas, &c, which have been agreed for, is all settled,

hisāb-i shālhā, dast mālhā, bāfta o uaghaira [lī kīmat-i-ānhā faisal shuda būd ba sar-anyām rasīda ast] [lī dar kīmat faisal shuda būd ba anyām rasīda ast]

there is nothing else due to him, if you please to compare D^r and C^r you will see,

¹*az mā o-ā hech dādanī nīst, agar az rāh-i-mīhrbānī jam'a o wāsīl-rā [mukābīl] khwāhed kard, khwāhed fahmīd [tanẓīr, tamṣīl, taṭbīk]*

Kāsim accountant, what are you doing? see that the accounts are correct,

²*ai kāsim muhāsib ' chī mī-luned? bī-bīn lī hisābhā [durust] and, yā na [ṣahīh]*

I am afraid there are errors in Saladdin's last year's account,

man mī-tāisam lī dar hisāb-i-par sāla, e salāhu-d-dīn [ghalathā] wākī' shuda and [aghlāt]

¹ compare this with that
in chīz-rā ba ān chīz mukābīl bī-kun mukābila, in chīzhā bī-kun in chīz wa ān chīz-rā mukābīl bī-kun

² to correct, amend, *ṣahīh* laḍdan authentic news, *ṣahīh* *khābar* excellent proof, *ṣahīhu-l-'ayyār*.

I can't make out what
sugar-coffee, sugar-candy,
and raisins have been
purchased,

sir, here is nothing without
a written order; the
accounts agree with what
is written,

that's not what I mean. I
say it's not clear what
belongs to each account,

sir there is no fear about
that—I have by me the
accounts of sales and pur-
chases,

tell me what is the amount
of Saladdin's account—
what quantity and kind
of articles,

khabar na darom, ki chi
kadar shakar kahwa, na
bat o kishmuth kharida
shuda ast

qahida! baghair-i-kutub-va-
ma e kufur hech dakhil
kard na shuda ast
hisabha ba duchi naurishta
shuda ast [muwajih] and
[muftabik; barabar]

an magleb-i-man nist balli
mi-goyam ki duchi ba har
f sub ta alluk darad, da
saf malum nist

man in na mi-goyam, balli
magleb-i-man an ast ki
ta all ka e har chis ba
har hisab-i [ali] koldak
saf malum nist. [mota
farika.]

qahida! ba nisbat-i-an hech
kharf nist, man hisabha e
kharid o farokht darom.

ward jam i kufur-i-qald
ku-d-dim bi-go, wa kadar
e kufur-i-asbab-ash nishan
bi-dih.

Exercise.—This plan was applauded by the sovereign
and scouts were accordingly sent to all quarters with a
requisition in due form. One of these emissaries found
his way to *Badar Musir's* country and on making the
 requisite inquiries there, he learned that her situation was
still more deplorable, by pining at the absence of her
lover. On this the fleet envoy quite overjoyed entered
the presence of her illustrious father and presented the

formal request to him, who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munir's* hand for your son *Mihr Munir*, to which I have consented. It is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better. You will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65 — *In continuation*

sabak shast o panyum dar makāla, e mā kabl

SIR, wait a moment, the articles had on the 4th instant are not entered,

¹ *ṣāhibā! ḡadre ṣabr bi-far-māyed, asbāb-i-tārīkh-i-chahārum-i-māh-i-hāl [dar kitāb nawishta] na shuda ast. [dākhil-i-hisāb; madkhūl-i-daftar, dākhil-i-daftar, dar daftar kaid, dar hisāb mundarij, dar daftar indirāj, dary-i-hisāb]*

Mr — will sail to-morrow, is his account ready?

fulān sāhib farda [sawār-i-jahāz] khwāhad shud, āyā hisāb-i-o tayār ast? [dar jahāz rawāna]

¹ current month, *māh-i-hāl*
current year, *sāl-i-rawān*.

It is here, sir; the amount
due from him is 56,411
rupees,

give me the account; I will
go on board the ship,
settle it, and get the
money,

you come with me, then I
shall have no trouble in
explaining,

ḡaḡibāḡ ḡisūb ḡamāin asī māb-
laḡḡ ḡi as o [ḡasīdārī]
asī ḡarḡab o ḡisāḡ ḡas r
ḡḡḡar ḡad o ḡārdah
rūḡiya mī-būshād. [mā
[alibē.]

bā mān ḡisāb-i-o bī-dīḡ,
mān bārḡahar ḡasḡa ḡarḡal
ḡḡḡḡam ḡarū mā māb-
laḡḡ-rū ḡḡḡḡam ḡarīḡ

ḡamrāḡ-i mān bīḡū ḡī māḡū
[ḡeḡḡ ḡuḡmāḡ i ḡaḡḡamāsh-
ī-mā mā ḡḡḡḡḡḡ ḡḡḡḡ.]
[ḡeḡḡ ḡuḡmāḡ dar ḡasḡīl
ī mā mā būshād; ḡī
mān dar ḡakrīr-i-ḡasḡīl;
dā ḡisūb ḡeḡḡ ḡuḡmāḡ mā
bārām.]

¹ ḡudrat allāḡ!
ḡitāb-i ḡād dāshī waste-
book.

ḡilāb i māḡasār-
rīḡ

ḡitāb-i-ḡasḡīḡ,

ḡitāb-i-rūs nāmā

ḡitāb-i-māḡḡḡḡḡ o

māḡḡḡḡ

ḡitāb-i-amāḡānī o

ḡḡḡḡ,

ḡitāb-i ḡarḡāḡ, sales-book.

ḡamrāḡ-i ḡḡḡḡ bīḡur

Kudrat-Ullā, bring the
waste-book, journal, and
ledger with the book of
sales with you,

ḡilāb i māḡasār-
rīḡ

ḡitāb-i-ḡasḡīḡ,

ḡitāb-i-rūs nāmā

ḡitāb-i-māḡḡḡḡḡ o

māḡḡḡḡ

ḡitāb-i-amāḡānī o

ḡḡḡḡ,

ḡitāb-i ḡarḡāḡ, sales-book.

ḡamrāḡ-i ḡḡḡḡ bīḡur

¹ To be written thus:—ḡudrat-i lūḡ.

show me the amount of
what is due to and from
each of the shopkeepers,

{ pūl-i-madkhal o harz-i-har
dukāndār ba man nishān
bi-dih.
ba man bi-namā mablaghāt-
i-dūd o sitad-i-har dukān-
dār

it appears to me all the
accounts are in confusion,

marā [mī-namāyad] ki hama
hisāb darham barham
ast [ma'lūm mī-shavad]
ai nafar! hama chīzhā,
mon tayār and, yā na?

hark you! are all my
things ready?

no, some one has taken
money for them, no
doubt they will be here
by two o'clock,

ai shāh! julān nafare barā,
ān lār mablagh girifta ast
yakīn dāram ki tarīb-i-
sū'at-i dū in jā khwāhand
[būd] [rasīd]

when they come, send them
immediately to the new
landing-stage,

¹ wakhte ki bi-rasand fi-l-faur
ba ma'abar-i-nau bi-firist

it is now high water, I can't
wait longer,

al-nūn madd bālā ast, ziyāda
az in [tākhir] na mī-
tavānam kard. [der;
tawakkuf]

Exercise — When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court, and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister "I will set out on such a

¹ it is high-tide, madd bālā ast.
it is low tide, jazr pū, in ast

day to celebrate the auspicious marriage of *Visir Mevîr*; in the mean time, get all the equipage immediately ready for the royal nuptials as well as the necessaries for our journey." In that period every requisite was prepared and the king set forth in great pomp and splendour along with his army with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territory with becoming grandeur and dignity with flying colours and bands of music, and thence having accomplished the object of his journey he returned to his own capital in a very splendid manner bringing with him his son and laughter attended with melody pleasure and delight.

PERSIAN MANUAL.

PART II

VOOABULARY

ENGLISH AND PERSIAN

THE following selection of phrases will be found to answer two distinct purposes 1st. To exercise the student in readily turning into Persian every possible variety of English expressions 2nd. To serve as a vocabulary of useful words, each sentence containing a leading word arranged according to the order of the alphabet.

A.

abandoned—able

ABANDONED—The crew having abandoned the ship had run away.—*mallākhīn jahā-rū gushkta (mafrūr gashkta) būdand.* (*firūr kardā rū ba firūr nihāda*) Or *mallākhīn tark-i jahāz girifta gurekhta būdand.*

ABATE—He does not abate me one diram.—*o (yāk diram ham) be man na mi-kunad.* (*takhsif-i yāk diram.*) Or *o az ān himat yāk diram az man kam na mi-gīrad.*

ABIDE—Abide with me a few days.—*bā man chand roz (bi-mānd.)* (*tashrif bi-dārad.*) Or *chand roz in (banda)-rū az farbat-i khān mamnūn bi-farmāyad* (*khānkār ādāt.*)

ABILITY—He possesses great ability.—*o bīstgūr (kibīlīyat dārad).* (*kābil ast*) Or *o dar ilm kāmīl ast.* Or *o be kamāl-i ilmīyat rāida ast.* Or *o pākīb-i (balāgh) ast* (*istadād.*)

ABLE—He is an able man.—*o (pākīb-i-astād) ast* (*man-i idd mālīr; ahl-i-istadād*)

ABLE—Are you able to do this?—*in kār mī-tawāned kard* ? Or, *shumā mī-tawāned ki in kār bi-kuned* ? Or, *shumā kabilīyat-i in kār kardan dūred* ?

ABSENT—I have been absent ten days—*dah roz (ghair-kāzir) būda am (kāzir na)* Or, *ghairbat i man tā dah roz tūl hashīda ast*

ABSTAIN—We ought to abstain from committing evil—*mā-rū bāyad ki az bad-kārī (parhez bi-kunem) (bāz biyāyem, dast bi-dārem)* Or, *mā-rū az kār i shanī' (dast kotāh) bāyad kard (tajannub)*

ABSURD—It is absurd to speak thus—*chunīn guftan (bahūda) ast (lū-ya'nī, 'abas)*

ABUNDANCE—Take as much as you please, I have abundance—*hai kadan ki khwāhed, bi-qīred, man (ba kasrat) dūram (ba ifrāt, ba wafūr, ba wafrat, ba firāwānī, ba farḡ)*

ABYSSINIAN—That is an Abyssinian slave—*o (ghulām) i-habshī ast (banda, zan i kharīd, mamlūk, 'abd)*

ACADEMY—He goes to an academy daily.—*o rozmarra ba madrassa mī ravad*

ACCEDE—Do you accede to what I propose, or not?—*ānchi mī-goyam kabūl mī-kuned, yā na* ?

ACCENT—I still retain my Persian accent—*tā hāl lahja o zabān-i-fārsī dūram*.

ACCEPTABLE—The book you sent me was acceptable—*kitābe ki shumā ba man firistāded (pasandīda) būd (pasand, maṭbū', makbūl)*

ACCEPTED—He immediately accepted my offer—*o fi l-fa'r sukhān i marū (kabūl kard) (paṣīraft, yūbat kard)* Or, *hamān sū'at bar sukhān i-man rūzī shud*

ACCOMPANY—Except you accompany me, I will not go—*man baḡhair (ham rūhī, e) shumā na khwāham roft (rafākat i, suhbat-i)* Or, *man na mī-ravam tā ānki shumā hamrūh i man nayāyed*

ACCOMPLISH—I was not able to accomplish my wishes—*na i (ba murād i khud rasīdan) mī-tawānistam. (ān-rū,*

khud bar sar kardam ummed (khud ba anjime nashtan dan gul-i-murid-i-khud-rū chikam.) Or murida'jgave az dastam bar nayimad. Or mahjudam azil (naye mad). (na shad.)

ACCOUNT—Have you an account with him?—shumai bi o husbe dard?

ACCUSED—He is accused of robbing his master—dar e tahmat-i-dard kardan (jgh, s khud-ash amada ast. Or tahmat dar da shahar nihada and ki o val-i-malik-i khud ra dardida ast. Or da has ba tahmat-i-dard kardan: jgh, s khud (giristār amada) ast. (magham gardida mutaham gardida mansub gashia)

ACCUSED—I am accused of breach of my word, personal levity and weakness of judgment.—man ba tanfiz-i faul wa khifet-i-ghat wa rahlat-i-rū, s mansub gardida am.

ACCUSTOM—Accustom yourself to read and write.—dar khujandam wa naukhatan khud-rā mashakh bi-kun. (Or (istimal)-i-khujandam wa naukhatan bi-kun. (raf-i-kamāl.)

ACID—This fruit is very acid.—in mewa khafiz (turash ast). (talghat dard.)

ACQUAINTANCES—He has many acquaintances.—o bisiyar (shakhsan) dard. (muqarriban rafah; munadim.) Or o ba wardum-i-bisiyar marfat dard.

ACQUAINTED—I am acquainted with all.—man hama-rā m-e-shindam. Or man bi hama (wafiq am). (marifat daram rā shinde hastam)

ACQUIRED—He has acquired great knowledge.—o ilm-i-wihar (kafir) karda ast. (panda andokhta) Or o tafsil-i-ilm ba darja, s kamal karda ast.

ACQUITTED—He has been tried and acquitted.—murisa a, r o tamam shud wa chize bar o qubis nayimad. Or tafkikat-o kardand wa lekha az (admi-gahar rikhi, yari). (shah, s an jarm berin amad)

ACTION—A good action deserves our praise.—fi-i-nak (laf, s-afria wa tafsin) ast. (wafiq-i-tarif)

ACTIVE—He is exceedingly active in that business.—o dar ān kār bisiyār (chālāl) ast (shātūr, kār-rūn, tez kār, chust, tez dast)

ADJACENT—This is adjacent to that —in badān muttasil ast
 ADAM—The angel of God expelled Adam and Eve from paradise —firishta, e khudā az bihisht ādam wa hawwā-ī ikhāy kard. Or, malaku-l-hakk az jannat ādam wa hawwā-rā (badar kard) (jilā kard, berūn kashīd)

ANGEL—The angel of death seizes upon all men —malaku-l-maut (jān-ī har insūn mī-gīrad) (kābizu-l-arwāh ast)
 Or, azrū, l ākhir jān-ī-hama-rū mī-gīrad Or, ajal ākhir ba hama has mī-rasad Or, hama has rū ajal firār mī-rasad Or, mā hama 'alūfa, e marg hastem.

ADDITION—He has received an addition to his salary —o izāfa, e mushāhha, e khud yūfta ast Or, bado izāfa, e muwājib rasīda ast Or, dar tankhawāh-ī-o (tarakkī) gardīda ast (afzūnī, ziyādutī)

ADDRESS—Pray can you tell me his address?—sāhibā, nishān-ī khutāb wa nām wa makām-ash furmūdan mī-tawāned?

ADJOURNED—To day's meeting is adjourned till Monday next —maylis-ī-imroz tā dū shamba, e āyanda maukūf ast
 Or, mahfil-ī-imroz tā dū shamba, e āyanda mu'attal haīda and

ADJUST—Let us first adjust this matter —(biyā tā awwal mukarrar)-ī-in hā īā bi-kunem (bi-guzār ki awwal rafa' wa rujū')

ADMIRABLE—This is admirable writing.—in khatt bisiyār (nafīs) ast (khūsh-khatt)

ADMIRE—I greatly admire him for his great learning —man az kamāl-ī-ilm-ash bisiyār ta'ayyub dāram

ADMIT—I do not admit what you say —man ānchi shumā mī-goyed, (kabūl na dāram) (manzūr na mī-kunam)
 Or, man kā, l-ī kaul-ī-shumā nīstam Or, bar ānchi shumā mī-goyed man kā, l nīstam

ADMITTED—May a stranger be admitted?—begāna-rā dar

tu jī (jīzai-i-dūkh l shudan) ast? (madkhāl kardan dakhāl kardan; dukhāl kardan tadakhkhāl rāhlan) Or gharibe-rū ruhbat ast ki dar in jī lār yūbad?

ADULT—A school has been opened for adult persons.—mak tabe az barā-e shakhsīn-i-lāl gh dar jī shuda ast. Or taẓīm khānā-yē lajikat i-nam yavān binī nihāda and ADVANCE—Can you advance me this sum —In pūl be jāmi peshoi manī mī-tavāned dād.

ADVANCED—The enemy had advanced as far as Shirāz.—dushman tā ba shahr i shirāz pesh rasta būd

ADVANTAGE—Of what advantage will that be to me?—az ān chi fāida ba man khvāhad rasid? Or ān chi chi manfa at-am khvāhad bakhshid? Or az ān kār chi barāfi khvāham bast? Or in kār ba jikat i man chi manāfi dārad? Or ān ba dard-i man chi dawā dārad? Or az ān chi chi tamatti ba man khvāhad rasid? Or ān chi chi manfa at ba man rū khvāhad namūd?

ADVERSITY—She has long been in adversity —ān zan tā muddat-i madīd dar musibat vstūda ast. Or ān ra īfa tā wakt-i-darūz ba balā giriftār būda ast

ADVERTISE—You had better advertise the sale —likhtar ast ki ishtihār-i (farokht) ba bāzār i-āmm bi kuned. (āvāz mād.)

ADVICE—What is your advice in this affair?—dar in amr āmala gāhā i shomā chist? Or dar in amr chi maflakat mī-(dāned)? (dikht kuned.) Or, dar in kār chi (mauizat) mī-bīned? (pawib)

ADVISEABLE—Do you think it advisable to do so?—āwā shomā in chūnīn kār kardan (munāsib mī-bīned)? (mafl likht mī-dāned.) Or in chūnīn kār kardan nard-i-shomā maflakat dārad?

AFFECTED—He affected a great show of kindness.—ān shakhs gūhiray khvāfir-dāri s firāman mī namūd.

AFFECTING—This history is affecting —In āikāyat (dard āmea) ast. (gham-ungez.) Or in mīpāl dar ham (agar mī-kunad). (dar mī-gīrad.)

AFFECTION—He shows great affection for the people.—*o bar mardumān-i-khud bisiyār muhabbat mī-kunaa* Or, *o ba 'auāmu-n-nās uns-i-tamām dārad* Or, *o-iā (ulfat)-i-balīgh ba ahl-i-mulk ast* (*hawādārī*)

AFFIRMED—He affirmed this to be a certain fact —*o ba yakīn guft ki īn sukhan (sahīh) ast* (*hakīkī, rūst*) Or, *o bar sudāhat-i-īn (sābit mūd)* (*kā'im nishast, istiklāl girift*)

AFFLICTED—He on hearing the news became greatly afflicted —*o az shunīdan i-īn khabar bisiyār (pareshān) shud* (*mutaraddid, paūganda-dil, muztarabb, mushawwash, sar gardān*) Or, *ba istimā'-i-īn wākī'a khailī hanān gasht* Or, *ba'd az isghā hardan-i īn kashiyat (dū-ash sokht)* (*bīkh-i-gulbun i shādī, e o burīda gasht*)

AFFLICTION—They have suffered great affliction —*eshān (rang) i firāwan kashīda and* (*mihnat, 'azāb, gham*)

AFRAID—I am afraid to go there —*az raftan-i-ān jū (marā khauf ast)* (*khauf mī-gīram, khauf dā'am, mukhawwaf-am, mī-taisam*) Or, *man mī-tarsam ki ān jū bi-ravam*

AFFORD—I cannot afford to give so much monthly wages —*chandān mushāhira ba shumā na mī-tawānam dād* Or, *man na mī-tawānam ki īn kadr-i-muwājib mākāhana ba shumā bi-dīham*

AFFORD—Pray afford me your assistance —*marā madad bi-farmāyed* Or, *mihbānī kārda, marā dastgūī bi-lūned* Or, *luṭf farmūda, marā pushtī bi-farmāyed* Or, *az rū, e iltifūt ba man himāyat bi-lūned*

AFFRONT—I do not wish to affront him —*o-rā (khafgī dūdan) na mī-khwāham* (*ba khashm āwardan*) Or, *man na mī-khwāham ki o az man ranga-khātīr gardad.*

AGE—Her age is not more than ten years —*'umr-i-ān dukhtar az dah sāl (ziyādo) nīst* (*beshtar, mutajāwiz*)

AGENT—Do you know who is his agent? —*āyā shumā mī-dāned ki (gumāsh-tū), e o kīst?* (*wakīl, kār-guzār, fā'il*, 'āmil*)

AGITATED—Standing before the court, he began to be much agitated—*wakis ki o dar adūlat isūd (o-rabbiyār larrish girist), (biyār larrā bar andāmash wstūl dīl-ash lapidan girist khawf wa kinā bar o mastawī shud)*

AGREE—I agree to what you say—*īnchī shumū mī-qayrī (katūl mī-kunam), (manqūr mī-dīram bar ān rīqī mī dīham.)* Or *bī muwāṣṣakat, koul-i-shumū dar āwada am.* Or *ba shumū dam muwāṣṣakat mī-zanam*

AGREEABLE—His company is very agreeable—*rasūkas ash pazandīda ast.* Or *mu ānash i-o pazand khūṣir ast.* Or *wasīyat-i-o marghūb ast.* Or *as muḥkāmīyat i-o āng-i biyār paidā mī shad*

AGREEMENT—What agreement had you with him?—*bado chī uḥda wa pazamīn basta rī?* Or *bado chī (wada) larded?* (*ta aḥmad i turīf nāma*) Or *bado chī kārūr dūd ba amal āwarded?*

AGREED—They agreed to a rendezvous at that place—*rahīm ba yak dīgar mī āda nihādand.*

AIR—The air of this country is very unfavourable—*āb o hawā, s in mulk biyār nā (mī kūr) ast.* (*muwāṣṣak*)

ALAS—Alas! it is all true.—*afsoṣ! in hama rīd ast.*

ALIKE—The two are perfectly alike.—*in har dū ā ba yak dīgar bī l-kull muṣabbah and.* Or *dar muṣabbahat ī in har dū ā bar i-mā, s farāḥ nīst.* Or *in har dū alā kull-i ḥill mīgāl-i yak-dīgar and*

ALLIGATOR—I saw an alligator in the Euphrates.—*dar rūd-khūna, s farūt yak (mīkang)-rā dīdam.* (*timāḥ*)

ALLOW—Allow me to go with you.—*bī-guṣīred kī ham rāh ī shumū bī raram* Or *luṣṣarīmāda marū ham-rāh-i khūd bī-barred.*

ALLOW—Do not allow delay—*ta, aḥḥir (rawī) mā dūr (jū is)*

ALLOWANCE—He made me an allowance of ten rupees.—*o dah rūpiya ba man dasūrī dūd* Or (*wajh-i-kūṣī*) *man ba ḥadar-i-dah rūpiya dūd.* (*ma iḥat idrār waṣṣa*)

ALMANAC—Have you got this year's almanac?—(*takrīm-i-mādī*) *dāred?* (*tanjīm-i-imālā.*)

ALPHABET—I have not yet learned the alphabet —*tā hanaz* (*hūrūf-i-tahayyī nayāmol_hta am*) (*dar abjad ta'lim na yāsta am, alif, bā, pā na dūnam*)

ALLOUD—Speak aloud, that I may hear you —*ba āwāz-i-buland bi-go tā turā bi-shinaiam.*

ALTERATION—What alteration shall I make?—*ba chi taur in-rā* (*tabdīl*) *bi-kunam* (*tabaddul, taqhayyur, tahwīl, haraf, inkirāf*)

ALTERED—It is now done, and can't be altered —*ilhāl tamām shud, hech tabaddul shudan na mī-tarūnad.* Or, *aknūn ba itmūm rasīda ast, ba hech wajh* (*taqhayyur shudan*) *na mī-tawūnad* (*mubaddal gashtan, mutaghayyir shudan, munharaf gardīdan*)

AMASSED—He has amassed great wealth —*ān kas bisiyār daulat jam' karda ast*

AMOUNT—The bill will amount to 500 rupees —*jam'-i-hisāb panj sad rupiya būda bāshad*

AMOUNT—What is the amount of your bill?—*jam'-i-hisāb-at chīst?*

AMAZED—I was amazed at the amount —*az jam'-i-hisāb bisiyār* (*ta'ajjub kardam*) (*muta'ajjib shudam, mutaghayyir shudam, hairān shudam*)

AMUSE—Amuse yourself awhile in the garden —*kadre der ba bāgh mashghūl bi-shau* Or, *chande* (*tafarruj-i-rauza bi namā*) (*khud-iā ba bostān dar ishtighāl bi-dūr*)

ANCIENT—Shīrāz is an ancient city —*shīrāz shahr-i-kadīm ast* Or, *shīrāz shahrīst kadīm.*

ANGRY—Does this make you angry?—*īn sukhān shumā-rā* (*khashm nāk mī-kunad*)? (*ghair mī-dīhad*) Or, *az īn sukhān shumā iā khashm mī-āyad?* Or, *az īn sukhān shumā* (*ghair mī-ūred*)? (*khashm mī-kunad, dar ghussa mī-shaved, mutaghayyur mī-shared, mutaghayyir mī-shaved, kahr mī-gīred baham bar mī-āyed*) Or, *az īn sukhān 'aish-i-shumā tal_hh mī-sharad?* Or, *bar īn sukhān khashm mī-gīred?*

ANSWER—Can you give an answer to this question?—*jawāb.*

in ru,il mi-tawñed dūd? Or as jawūb-i-in ru,il kare-
rū mustafiz formūdan mi-tawñed?

ANSWER—This will answer my purpose.—In ba kūr-i-man
khānāhad khurd. Or in ba ḥub-i-maddū' i-man khānāhad
būd. Or as in injū, s kūr i-man khānāhad shud.

ANXIOUS—I am very anxious to get there.—man buriyār
(muahitk-am ki an jū li raram). (ishitryjē dīram ki an
jū bi-raram)

ANYWHERE—I have not seen him anywhere.—man o-rū
hech jū na dīda am Or bā o hech jū (muljūl na
karda) am (muljūl na shuda)

APOLOGY—He made no apology for his misconduct.—o as
barī's bad rastūri's khud hech (ufr na kard) (ufr
naydard mujst na khānāst magrat na kard i'fār
na kard) Or o bar bad rastūri's khud utighsūr na gusht.

APPEAL—He made an appeal to Government.—o ba sarhār
rujū-i-murjfa a.s kh d kard.

APPEAR—He will not appear personally in this business.—
o dar in amr khud-rū (poshida) khānāhad dīshī (inākhfī).
Or o dar in amal rū-posh khānāhad shud Or o dar in
kūr ba gūt-i-khud gūhir na khānāhad shud.

APPEARS—It appears to me very strange.—In kūr ba negar-
-man buriyār ('ajīb mi-īyad). (gharīb est nādīr est.)
Or man as in kūr muta'ajīb-am. Or as in kūr warū
ta'ajīb mi-īyad.

APPLICATION—He made an application to the judge.—o ba
hukim-i-sharā' arf kard. (In writing arf'a.)

APPRAISED—His goods will be appraised and sold.—ba'd as
takhmīn asbūb-i-o ba (karrūj) farokhta khānāhad shud.
(marūd) Or ba'd as ta'ayun-i-kimat amūla-ash ba
farokh khānāhad rasīd.

APPREHEND—I apprehend you have made a mistake.—man
mi-fahmam ki shumū ghalaṭ kardā ed Or (dar fahm-i-
man mi-īyad) ki khaṭā khurda ed. (mafḥūm am mi
shavad.)

APPREHENDED—He was apprehended and put into prison.

—o giriftār shud wa nahbūs giridid Or, e jān o rā
qiriftār larda dar laid l'hāna andūkh'and

APPROPRIATED—He has appropriated all his property to
this purpose —o az barā'e in fār han a rakhayāt : khud-
ash (guzāsh'ta) ast (maḥḥ'kūs l'irda)

APPROVE—Do you approve of what I say?—ān chi rē' goya n
(shumā pazand mī l'unad) ya na? (shumā rā pazand mī-
āyad, dar nazār : shumā pazandula mī āyad, dar sanā-
i-kabūl i-shumā mī istād, ba rā'e shun ā na, āfīzat i-
l'unad, ba mahall i-kabūl i-shumā maktūrān ast)

ARABIC—He teaches the Persian and Arabic languages —
o zabānhā, e fārsī wa 'arabī nī-āmozānad Or, o d'r
'ayyāmī wa 'arabī (ta'līm mī kunad) (tadrīs nī l'unad,
dars mī-dahad)

ARCHES—There are five arches in the verandā —dar pesh
khāna panj tū' ast Or, dar amān panj mih'rāb ast
Or, ān pe'h gūh panj kamān dārad

ARDUOUS—This is an arduous undertaking —murtakab
shudan i in kar mushkil ast Or, utal'ab i in amr (dushwār
ast) (ishkāl dārad)

ARGUE—Let us argue the point together —biyā ki mū
bāham bar in nukta (mubāhaza bi kunem) (bahs bi-
kunem, burhān bi namāyem, dalīl bi-dihem, hujjat biy
āwazem)

ARGUMENTS—He uses very strong arguments —o bisiyār
kau'ī dalīlhā ba kār mī āwanad Or, o dalā'il i-bisiyār
kau'ī irād mī-kunad Or, sabāt-i (mustahīm) ist'māl mī
kunad (kā'im, muḥ'am, mukaw'ī, ustawār) Or, ān
kas burhānhā, e khāṭi' dārad

ARITHMETIC—I am now learning arithmetic —ilhāl man
'ilm i-(siyāk) mī khwānam (hisāb) Or, il'āl man 'ilm-
i-riyāzī mī-āmozam Or, fī-l-hāl dar 'ilm-i-ghāyat ta'līm
mī-yūbam

ARMY—The king was at the head of his army —bādshāh
ba sar i lashkar) i khud būd (malik pesh-rau, e 'askar)

ARRESTED—He was arrested for debt by Kūsīm —ba sabab-

ikhare (o az dast-i-khware gurisur shud). (khware o-rā gurisur kard)

ARRIVAL—Have you heard the news of his arrival?—āy-e shenākhābar-i-(ravāshan) aish shenāda ed? (kurād rast-dagi makdim vārid shudan.)

ANS—I am not acquainted with that art.—az (or bar) ān kunar (vāhif nāyam). (vāhif na dānam.) Or dar ān (amā) mahdāt nā durām (fann pl funūn.)

ANSWER—They are very artful.—eshān biyār (hila-bāz) and. (rubāh-bāz kuki-bāz dū rā nārang-parāz-e qurpaz) Or eshān dīm i-farāb wa doqāh mī-gustārand. Or eshān majmū i-farād wa matr wa majmū a, s zirk wa ghadr and.

ARTICLES—They deal in various articles.—eshān dar masā' i-kar nāw tijārat mī-kunand Or eshān pllāwar hastand (māl-i-jūzi) mī-faroshand (ojnā-i khwāda) Or eshān tajjār and māl-i-kullī mī-faroshand.

Q—Has he repaired the carriage as I told him?—ba mīyib-i-gustān-i-man (marammat)-i-lūlūka kardā ast, yā nā? (tajdid)

ANS—Let us now ascend the mountain—biyāz ā ā-fūl bilā, s koh bi-rārem

ASK—Ask him what is his name—(as o bi-pur) ism-i-shenākh chist? (o-rā bi-pur.)

ANS—To whom does that one belong?—ān khar az ān i-kist? Or mīlik-i-ān khar kist?

ASSEMBLED—The people of the villages assembled—ahl-i-dihāt (jam') shudand. (majmū'; majtāmī' majtām-mā) Or mardumān-i-bulūkhī (firākam) āmadand. (gird) Or jam'i muhimmān-i-karya (istimā') namūdand (jam'iyyat.)

ASSEMBLY—I saw a great assembly of people.—man guruh-i-buzurg dīdam. Or izhdihams biyār mulūhāka kardam. Or jam'iyyat kagīr muhāhida kardam. Or (dū, isā) azīm ba nāgarīman dīmad. (jam jamū'at jamra; kagrat-i-khālūq mahfil, pl. mahfil majma' i-mardumān.)

ASSENT—I assent to your proposal —*man rū, o shumā-rā kabūl mī-kunam* Or, *ba irāda, o shumū muttafik-am* Or, *man ba khwāhish-i-shumā karār mī-(kunam)* (*gūnam*) Or, *man mukirr-i-āizū, o shumū hastam.*

ASSERTED—He asserted that it is so —*o (ba yakīn guft) ki ham chunīn ast.* (*ikrār hard, tahkik hard*)

ASSIST—We ought to assist each other —*bāyad ki yah dīgar-rā madad bi-dihem* Or, *maiū bāyad ki yah dīgar-rā* (*mu'āwin bāshem*) (*mu'āwanat, imdād, yāwarī; pushti, madad bi-kunem*) Or, *bāyad ki murād-i-yah dīgar-rā bar ārem*

ASSOCIATE—Why do you associate with evil company? —*ba suhbat-i-bad chirū* (*mulhālāt*) *mī-kuned?* (*ikhtilāt, mujālisat, muwāsilat, ulfat, mubāsharat, mu'ūsharat, mu'āfikat, uns*) Or, *bā bad-iajtārān chirū* (*yār mī-shared*)? (*mī-nushīned, mī-pariwanded, dam sāz mī-bāshed, suhbat dāred*) Or, *chirū dar ʔawīla, e rindūn mī-bāshed?* Or, *chirū ba mardūm-i-sharīr wa fattūn ikhtilāt mī-warzed?* *Or, *chirū dai silh i-suhbat-i-safihān* (*ablahān, faromū-yagūn, kam-zarafān, subulsūān, hamīnagān, bad-ʔīnatān, nāhīsān, nā-kasān, bad-sigālūn, nafas parwarān, khīra-rūyān, tīra-āyān, turush-ūyān, bukūna jūyān, bad-khūyān, mu'jibān, nākis-ʔaklūn, talh-guftān, mardum-azārān, gadā-taba ān, na parhezgān*) *munsalik mī-shaved?*

ASSURE—I assure you there is no danger in that matter. —*man ba shumā rāst mī-goyam ki dar ān mu'āmala hech khauf wa khatār nīst*

ASSUREDLY—Assuredly this is true —(*yakīn ast ki īn rāst*) *ast* (*be shakk īn sūdāk, al hakk īn hakk, ba khudā īn sahīh, ba sar-i-lhudat īn muhakkak*)

ASTONISHMENT—He manifested great astonishment on his part —*o az ʔaraf-i-lhud* (*ta'ajjub*)¹ *i-bisiyār* (*zāhir*)² *kard* (*taʔhayyur, hairat*)² (*ūshkūr*) Or, *ma'lūm ast ki ta-*

* The meanings of these useful words, here grouped together, should be found from a Dictionary.

հայր իւրօ (տառաւ) ընդ (ցր իւր) Or օր (ցր) իւր
 անհոգ անբարոյ անհոգ Or օր (ցր) իւր անհոգ
 ընդ (ցր) իւր

ԱՄԻՔՈՒՄ—Are you acquainted with the science of a tru-
 nomy —ճշտ աստղագիտութիւն (աշտ աստղագիտութիւն)
 Or ճշտ աստղագիտութիւն (աշտ աստղագիտութիւն)
 ԱՄԻՔ—How shall I atone for this conduct?—Ի՞նչպիսի
 անգործութիւն իմ անգործութիւնը? Or Ի՞նչպիսի
 անգործութիւն իմ անգործութիւնը?

ԱՄԻՔԱՅԻՄ—The enemies are already attached to us—սպառնա-
 ճարեալ իւր անհոգ (անհոգ, անհոգ) Կարող անհոգ
 անհոգ) Կարող անհոգ) Or անհոգ անհոգ
 իւր անհոգ

ԱՄԻՔԱՅԻՄ—He never attempted to learn.—օ հարցիւ ան-
 հոգ Ի՞նչպիսի (անհոգ) անհոգ (անհոգ անհոգ) Or օ հոգ
 անհոգ անհոգ անհոգ անհոգ

ԱՄԻՔԱՅԻՄ—Let us all go to our studies.—Ի՞նչպիսի ան-
 հոգ անհոգ (անհոգ անհոգ) (անհոգ անհոգ անհոգ)
 ցրտ անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ
 անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ

ԱՄԻՔԱՅԻՄ—I have received notice to attend the court at ten
 o'clock.—Ի՞նչպիսի անհոգ անհոգ անհոգ անհոգ անհոգ
 անհոգ անհոգ) անհոգ անհոգ անհոգ անհոգ (criminal
 ընդ անհոգ, անհոգ անհոգ անհոգ անհոգ անհոգ
 անհոգ ընդ անհոգ, անհոգ անհոգ)

ԱՄԻՔԱՅԻՄ—Your attendance there is required.—Անհոգ
 անհոգ անհոգ ընդ անհոգ անհոգ անհոգ Or անհոգ անհոգ
 անհոգ ընդ անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ

ԱՄԻՔԱՅԻՄ—She pays attention to learning.—Մեծ անհոգ
 անհոգ անհոգ (անհոգ անհոգ) (անհոգ անհոգ անհոգ)
 անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ անհոգ
 Or անհոգ ընդ անհոգ անհոգ (անհոգ անհոգ անհոգ)
 (անհոգ անհոգ)

ԱՄԻՔԱՅԻՄ—Do you mean to attend the auction?—Մեծ անհոգ
 անհոգ անհոգ անհոգ Or անհոգ անհոգ անհոգ անհոգ
 անհոգ

AUTHENTIC—I believe the information is authentic —*man chunīn mī-fahmam ki īn lḥabar saḥīḥ ast* (Or, *man bar īn lḥabar (i'timūd) mī-kunam ki i'āst ast* (*i'tikūd, i'tibār*))

AUTHOR—Who is the author of this book?—*musannif-i-īn kitāb hīst?* (*mu'allif, nawīsanda, nāklband*)

AUTHORITY—By whose authority do you do this?—*shumā ba hukm-i kudām shaḥḥs īn 'amal mī kuned?*

AVARICE—There is no end to his avarice —(*tama'*)¹-i-o (*az hadd ziyāda*)² *ast* (*hirs, imsūk, buḥḥul, baḥḥilī*) ²(*lū intihā, be ghāyat, lū hadd, be hīsāb*)

AVARICIOUS—He is extremely avaricious —*o nihāyat (baḥḥil) ast* (*harīs, bāḥḥul, tūmī'*) Or, *o abū l-hirs ast*

AVERAGE—What is the average of attendance at your school?—*ba maktab ḥḥāna, e shumā (sarūsarī) ta'adūd-i aṭṭfūl chī kadar ast* (*taḥḥmīnan*)

AVOID—I cannot avoid going —*man az raftan (ihtnāz) na mī-tawānam kard* (*ijtnāb, imtnā', nafrat*) Or, *man az raftan (bāz na mī-tawānam mūd)* (*sar bāz na mī-tawānam zad*) Or, *man tarī-i-raftan-i ān jā na mī-tawānam girift*

AWAKE—Awake me early in the morning —*ba waqt-i pagāh marā bedār bi-kuned* Or, (*'alq-s-sabūḥ*) *marā ikūz bi-kuned* (*sabūḥ, bām dād, fajr, tabūshir-i sabāḥ, subḥ i sādīk, subḥ-i ḥāzīb*)

AWARE—I was not aware of this —*man az īn wāḥif na būdam* (*lḥabar na dāshtam, iṭṭilū' na dāshtam, mutṭali' na būdam, wukūf na yūftam*)

AWFUL—How inexpressibly awful is the state of those who despise God!—*hūlat-i-ūn ashḥḥs ki ḥḥudā-rā ḥakīr mī-dūnand chīgūna (ḥaḥnūk) ast* (*sahmgīn, maḥḥūf, ḥabātawūr*)

AWKWARD—He is awkward at his work —*dar ḥūr-i ḥḥud (ḥḥām) ast* (*nā kābīl, muḥmīl, nā shīnūs*)

AWKWARD—This is an awkward circumstance —*wukū'-i-īn wakī'at be waqt ast* Or, *īn ḥazīya (ghair makkūl) ast* (*nā munāsīb*)

AXE—Bring an axe and chop this wood.—*tabare biyārā wu in (chūb-rū jūra pūra bi-kunad). (karam rū kufa bi kunad hema-rū bi shikunad hāgab-rū bi burad nakalid-rū mankafī bi-kunad)*

B

BACHELOR—Is he still a bachelor?—*āyā wī in roz ān shakhs (mujaṛrad) ast. (arwā na kardā azab nū kad-khūdi)*

BACK—What has he got on his back?—*ān kas bar پشت-i khūd chī dūrad?*

BAG—Put this money in the bag.—*in pūl-rū dar (kīas bi-guṣūr). (kharīfa b-nīh jamādān bi-kun jīb biyandār)*

BAGGAGE—The soldiers departed this morning with their baggage.—*imroz pūh askariyān ham rāh-i aṣṣub-i khūd ramūn shudand*

BAIL—Are you willing to become bail for him?—*āyā shumā mī khayrād ki zūman-ash bi shavad? Or az farāf-i-o (zūman) khayrād shud? (kafīl) Or famūnat i khūd az farāf-i-o kabūl dūrad?*

BALANCE—What is the balance of my account?—*(mīrān)-i-hisāb-i man chīst? (tamjīl baḥūyā, &c.)*

BALE—Open the bale of cotton.—*bastā, s pūmba-rū (wā kun). (bāz kun bi-kushā.)*

BALLAST—That vessel has come in ballast.—*ān jahāz (dar sabru) āmada ast. (khūlī)*

BANISH—We may now banish our fears.—*āhāl mā dah-shakhtā, s khūd-rū (yak farāf kunem) (bar farāf kunem yak rū nihem az dast rihā kunem.)*

BANKERS—They are bankers in Shirāz.—*eshān parrāfān az shīrāz and. Or eshān dar shīrāz parrāfī mī-kunand.*

BANKRUPT—He has lately become a bankrupt.—*o dar in rozā (dar) shikasta ast. (war) Or o dar in anyūn khilāṭrat-i-hama mīl-i khūd giriftā ast. Or o-rū khilāṭrat-i-hava mīl-i khūd rasīda ast.*

- BAHI**—We sat on the bare ground —*mā bar* (*zamīn i ba rahna*) *nishustem* (*khāl*.)
- BARGAIN**—You have made a bad bargain —*shumā mu'ahadat i kabih larda ed*
- BARKS**—This dog barks at everybody —*in sag ba har shalhs* ('*af'af*) *mī-kunad* ('*aw'aw*, *nabbāh*; *wa' wa'*.)
- BARRELS**—I have sold my 20 barrels of flour —*man bist barmīl i ārd-i-khud-rā farokhta am*
- BARREN**—This land is entirely barren —*in zamīn bi l-kull* (*shorabūm*) *ast* (*malī*, *subrūt*, *wa'rān*, *kābil* i *zirā'at na*.)
- BAST**—Alas! what base conduct am I guilty of! —*afsoos' chi 'amal-i bad az man sūdīr shuda ast!* Or, *dareghh'* *murtahib* i *chi 'amal i nā snā, ista shuda am'* Or, *wāc'* *chi 'amal-i* (*kabih*) *az ujud i man sar bar āwarda ast'* (*fāsīd*, *shānī*, *karīh*, *muhār*.)
- BASIN**—Bring some water in a basin —*kadre āb dar tashit biyāred*
- BASKET**—Put these things in a basket —*andarūn-i-sabad in chīzhū bi-(guzār)* (*kun*, *nih*.)
- BATHING**—I saw numbers of people bathing in the Euphrates —*jama'iyat i khalke-rā didam hi dar daryā, e farāt* (*ghusl*) *mī-kunand* (*tahūrat*.)
- BEARS**—He bears this load on his head —*o bar sar-i-khud in bār* (*mī barad*) (*haml mī-kunad*.) Or, *o bar sar i khud in haml guzāshda*, *hāmīl i ān mī bāshad*
- BORE**—You bore it very patiently —*shumā ān-rā ba* (*sabr tahammul karded*) (*istīklāl bar dāsht namūded*.)
- BEATEN**—I have beaten him twice in learning —*dar āmokhtan dū bār bar o* (*sabkat*) *karda am* (*burda*, *girifta*.) Or, *dar dars giristan* (*dū martaba az o bar āmada am*) (*dū dafa' az o go, e burda am*.)
- BEATEN**—The master has thoroughly beaten the slave —*mālīk ghulām-i khud-rā* (*khūb kofta*) *ast* (*be muhāba zada*; *zarb be muhāba zada*, *be muhāba faro kofta*.) Or, *khwāja 'abd i-khud-rā* (*kūtāk-kārī*) *karda ast* (*ba zarb i-shalūh khurd khām*.)

BEAUTIFUL—This is a beautiful garden —In (bāgh) i (khaṣṣ) fūrātāṣṣ ast. '([of Eden] jannat firdaws rangs adam [flower] bastān; gulistān gulzār gulshan [fruit] dānkāt bāghcha [kitchen] jālīx) * (dū-kushā dū-dawar dū-charp khāsh-namāṣ jārān-bākhsh rāshān-angas tārāsh rāshān)

BECAUSED—The ship was becalmed four days —jahāz ā chahār roz (sākt) mīnā (sākin)

BECKON—Beckon to him to come here —ishāra bi-kun ki in jī biyāyad.

BECOME—He has lately become very proud —o dar ā roz ī bunyār (maghār) shuda ast (pur ghār mūtakabir mudammigh jibbār nakhān kash khāḍ-parand)

BED—He is ill and confined to his bed —o bimār ast wa bar bistar ī khāḍ uftāda ast

BEE—I have been stung by a bee —zambūr-i ast marā (nakh cada) ast igrāda)

BEG—I beg your pardon for what I have done —az ānchi karda am ('afw jalab mī-kunam). (istighfār mī āizam mūtaghfir mī-sharam az mī-āizam) Or kalam ī-afw bar gunāh-am bi-Lashad Or ugr-i takfīr ī-mū-salaf-i-khāḍ mī kunam

BEGGAR—There is a beggar at the door —ba dar (sāfir) istāda ast (gadā, āle dāwesh; rāshān-khāsh)

BEGAN—I have began to speak English —dar rabān ī inglisī sukhan guftan shurū' karda am. Or dar lishān ī inglisī karaf radān giriftā am

BEGINNING—It has neither beginning nor end —In (awwal wa ākhīr) na dārad. (ibtidā wa intihā aghāz wa anjām shurū wa ākhīr mūkaddama wa ākhīrat)

BELIEVES—He believes whatever people tell him.—bar ānchi wardumān mī-goyand (itikhād) mī-kunad (itibār itimād bākar) Or ba afwāh-i-ān mūtakide ast (mūtamīd)

BELONG—Does this knife belong to you?—In kūr ā ān ī shomā ast?

BEND—The ears of corn, being ripe, bend to the ground —
khoshahā, ghalla az pukhtagī ba sū, zamīn (faro) mī-
shavand (mā, il, kaḡ, mutawajjih, multafit)

BENEFIT—Has the medicine afforded you benefit?—*in 'ilāḡ*
shumā-iā (fā, ida) karda ast? (tāsīr, manfa'at) Or,
az in mu'ālaja (fā, ida dīda ed) (istifāda girifta ed) Oī,
az khurdan-i in dawā shumā-iā kadre talhfīf-i-marz
shuda ast?

BESEECH—I beseech you to pay attention.—*(iltimās) mī-*
kunam ki shumā badīn kār dil bi-dihed (istid'ā) Oī, *iltifāt*
farmūda multafit bi-shaved Oī, *multaḡī mī shavam ki*
dā in amr tan bi-dihed

BESIT—He is beset on all sides with business—*az har*
taraf ba kān-i bisirjūr mashghūl ast Or, *ba hama atrūf*
dā kār (mahsūr) ast (masi'ūf)

BESPEAK—I am going to the shoemaker's to bespeak a
 pair of shoes—*ba dukān i kafsh-doz mī-āvam tā farmā, ish-*
i sūkhṭan i-yak juft i-urusī bi-dīham

BEST—I think it will be best to do so—*man chunīn mī-*
fahmam ki in chunīn kardan (ansab) ast. (afzal,
aulatar) Or, *maslahat-i-ūn mī-bīnam ki in kār 'ain-i-*
sawāb ast

BESTOW—I am a poor man, be pleased to bestow one diram —
man muhtāj-am dirame 'atā bi-farmāyed. Or, *man hājī-*
am pashīze ba khairat bi-dihed Or, *hājatmand-am az rū, e*
lutf marā dirame 'ināyat bi-kuned

BETTER—Mine is better than yours—*māl-i man az māl-*
i-shumā bihtar ast

BEWARE—Beware of idleness and ignorance—*az ihmāl*
wa jāhūlī ihtizār bi-sāz Or, *az takāsul wa jāhūliyat pui-*
haza bāsh Or, *az takāhul wa jahālat (ijtināb) bi-kun*
(ihtirāz) Or, *(sustī) wa āwāragī-iā bi-guḡar (baṭūlat,*
lāhūlī)

BEYROUT—I have been three years in Beyrout—*dar bayrūt*
tā si sāl būda am Or, *hālan si sāl guḡashta ast ki man*
dar bayrūt (mu-farakkīf būda am) (muḡīm būda am,

allin shuda am mulmalikin shuda am ishami la va
am rukūnat dastis am.)

110—Why do you bid me do this?—chirā marī farīmū nī
i karam-i la kūr rikāmad?

111—How big is the book you speak of—kūle li gūr
mī-kūmad chi kalar hujūm dīrad?

112—Give me your bill I will pay it.—biāb-i-kh d r
ba man bi-dihed ān-r ād hāyāham karī.

113—Bind him hand and foot.—dast wa pāyash bi-band
Or band bar dast wa pāyash bi-nih

114—Bind him neck and foot.—nālā dar gordan wa
zanjīr bar pāyash bi-(nih). (tan band)

Pinion him—dast bar lū f-ash bi-band.

115—He has bound up the parcel.—ān kas (tutcha)-ā
basta ast. (basta.)

116—He was bitten by a jackal.—yāk shaghāle o-ā
(garīda) ast. (talāhī kardā.) Or o as shaghāle wa lā
shuda ast.

117—Am I blameable in this.—Jyā man dar in kīr
(mufassar) am? (takīr-wār)

118—The blame rests only upon me.—sivā, man kas
dīgar mufassar nist. Or ilāh-i-in takīr hāyīr ba
simā, man ast. Or in jurm māy az dast i man (bar
āmadā) ast. (ādir shuda.) Or sivā, man kas dīgar
(ilāh-i-in kūr na dīrad). (malzūm-i in kūr nist) Or
ba jae i-man kas dīgar mufarīm na shuda ast

119—No, without doubt you are blameless.—na le
shakk shudā (be fupūr ad). (ma gūm ad.)

120—After being bled he recovered.—ba d as fard kardan
shifā yāst. Or bad az rag radan ifāā yāst Or bad
az hājimat kardan andak rīhat yāst

121—I have cut my finger see how it bleeds.—anqashī
i-khūd-rā burīda am bi-blind (chīgāna hān as o mī-
chakad). (chī far hān mī-āyad)

122—By the blessing of God I am better.—ba fāst
i-allāh tā āp kādā ārām yāsta am

BLIND—He is now quite blind —*ān shakh̄s bi-l-kull* (*nā-bīnā*)
ast (*kūr, zarīr, a'mā*)

BLINDFOLD—He led him blindfold through the city.—*o chashm-ash bast wa o-rā gird-i-shahr gardānūd*

BLOSSOM—Where there is blossom we expect fruit —*jā, e ki shugūfa ast, ummed-i-mewa ast*

BLOSSOM—This plant will soon blossom —*īn nihāl zūd* (*gul khwāhad kard*) (*shugūfa khwāhad dād*) Or, *īn nihāl zūd bār khwāhad āward*

BLOTTED—He blotted the whole of his papers —*o bar hama kāghaz-i-khud dāgh-i-siyāhī andākht* Or, *o hama kāghaz-i-khud-ī ā tāsūm kard.*

BLOW—Blow the dust off your book —*az kitāb-i-khud-at qard* (*fūt bi-kun*) (*paf bi-dih, wā pah*) Or, *kitāb-i-khud-rā bi-takāned*

BLUNDER—You blunder continually —*shumā hamesha* (*sahw*) *mī-kuned* (*khatā, ghalat, kusūr*)

BOLDER—He is bolder than I —*o az man* (*shujā'tar*) *ast* (*be bāktar, shajī'tar, dīlāwartar*) Or, *o az man ziyāda shujā't dārad*

BOLT—Fix a bolt on the window —*dar darīcha chifte bi-zan*
 Or, *dar ghurfa darbande murattib bi-kun* Or, *dar rauzan band-hasha, e kā'im bi-kun*

BOND—He wishes to have a bond for this amount —*barā, e īn mablagh-i-pūl tamassuk mī khwāhad*

BONE—The dog has a bone in his mouth —*sag dar dahan-i-khud 'azme dūrad*

BOOKSELLER—I have been to the bookseller's shop —*ba dukān-i-kitāb-farosh būda am*

BORN—He was born before you.—*o pesh az shumā* (*paidā*) *shuda būd* (*maulūd, zāda, mutawallad*)

BORROW—I want some money, from whom can I borrow?—*man hadre pūl mī-khwāham az kudām kas* (*karz*) *mī-tawūnam grift?* (*wām, 'āriyat*)

BOTTLE—Put this oil into a bottle —*īn raughan-i-talkh-rā dar* (*surāhī bi-guzār*) (*kūza bi-kun*)

Borrow—Read to the bottom of the page—*ni ba (intihā),
paḥa bi kḥwined. (ūkhir anjūm kḥatm iḥḥitām;
muntahā wī bi tak.)* Or *paḥifa nī tamīm bi-kḥwined*

Bow—Having made a bow he sat—o (salām kard) wa
nīkhat. (sar-i-khīdmat bar āīdān dāšt xāmīn-i
khīdmat bōd khīdmat kard shargī khīdmat bā jū
dīvar; ram-i-adab wa tāfiyat bā jū dīvar sar-i-khīdmat
bā xāmīn nīhād alif kūmat-i-khīd-i chūn nūn khām
ākhāt.)

Bows—Bows and arrows were formerly used in war—(dar aiyām-i-gurushā) ilr wa kamān apshās jang būdand (sābiqan dar aiyām-i-salaf dar waqt-i-pshin muqad daman rāh as in kabl as in.)

Box—What shall I put in this box?—*dar in gandhikhi*
bi-(gandham) (karam nikam.)

BRACELETS—That lady wears bracelets—in bānū yīm ba
dast mi-kunad. Or in pāhība mīzad ba dast mi-pooshad
Or in khāstūn dast-buranjān dar dast mi-kunad

DRAGONES—That tree has many branches.—*ān shajar*
biyūr (afanā) dārad (*furū' sing. far' ḡḡāle sing*
ghurū sājā shākshā.)

BRASS—Don't you know brass from copper —*āyā birinj-rā*
as wis na mī-dāned! Or *sark māl-bāin birinj wa wis*
na mī kuned! Or *sark-i-birinj wa wis na mī-dāned!*

Brave—His soldiers are very brave.—askurly-m-ash khaul
(shw'ā) and. (dilt' fanq-jū dushman-lush)

Bravery—What bravery have they displayed?—*ekāda cāhī*
(*śhujāt namūda*) and? (*dīdwarī gāhīr karda hīmat*
īzār sūkhā.)

BRAYING—The ass is braying.—*hīnār* (nahik mī-shanad).
(ar-ar mī-shanad mī-shanad.)

DEKADITH—What is the breadth of that cloth?—(ar)-i-ān
pīrcha chi kudar ast? (pahan kuaḥaddaql.)

BROKEN—He has broken it in pieces.—o ān-rū (kḥyārd
kḥyārd karda) ast. (pāra pāra shikasta reza-reza
gusekḥta.)

broken—bull.

BROKEN—He has broken the agreement.—(*khlāf*) *i-'uhd*
kāda ast (*nuks, faskh*)

BREATH—I have run to such a degree that I am out of
 breath—*man chunīn dawīda am ki (nafs) na mī-tawān-*
am zad (*tanaffus, dam*) Oī, *man chunān dawīda*
am ki mayāl-i-nafs kashīdan na (dāram) (*āwāyam*)

BREED—These insects breed in the rice—in *kirmhā dar*
birinj paidā mī-shavand

BRED—He bred up his children in the best manner—*o*
afjāl-i-khud-rā ba (tarīk i ahsan parwarish dād) (*afzalu-*
l-wajh tarbiyat kard, bihtarīn-i-šūrat nashw o namā dād)

BRIBED—He was bribed to commit that wicked deed—*o*
rishwat qirīfta ān kār-i-shanī' kard Or, *ba jihat-i-kār-i-*
shanī' o-rā rishwat dāda shuda ast

BRICKS—Bricks are made of this kind of earth—*az in*
qism-i-(gil) khashthā sākhta mī-sharand (*khlāb*)

BRIDEGROOM—I saw both the bridegroom and the bride—
har dū dāmād wa 'arūsh دیدam

BRIGHT—Do you observe that bright star?—*āyā ān (najm-*
i-mujallī)-rā mī-bīned? (*sūtāra, e darafshūn, ākhtar-i-*
darakhshān)

BROAD—How broad shall I make this mat?—*in (boriyā)¹*
chi kadar ('ariz)² bi-sāzam? ¹(*zigh, hāshir*) ²(*pahan,*
wāsi)

BROKER—He is by trade a broker—*o ba harfat dallālā ast*
 Or, *o ba kasb bariyā'e ast* Or, *pesha, e o dallālī ast*

BRUSH—Here is a brush, where is the paint?—*in jā kalam-*
i-mū ast, ammā rang kuyā?

BUD—These trees are beginning to bud.—*in darakhthā*
shugufan mī girand Or, *in ashjār (dar shugufan) and*
(ba shugufan dar āmada)

BUILD—I am going to build a house—*man makāme ta'mīr*
khwāham kard

BULL—Are you not afraid of the bull?—*az ān nar-gāw (na*
mī-tarsed)? (*shumā-rā khauf nīst, mukhawwaf na mī*
bāshed)

BUNDLE—Where shall I put this bundle?—In *buṛṭha* nā *kupā* bi-(*gupūram*). (*niham kunam dāram*.)

BURDEN—The whole burden rests upon me.—*tamūm bār bar man ast*. Or *man hūmil i-tamūm kamal-am*.

BURN—Burn this waste paper—In *kāghaz i raddī rā ba āṣaṣ* bi-dih. Or in *karṣa-i-bekār-rā* ba *āṣaṣ* bi-soz. Or in *kāgha-i-muhra-dūr-i-mardūd rā* ba *āṣaṣ* bi-yandās.

BURST—They drank so much that they almost burst.—*An kādar naushīdand ki* (*naardik būd ki shikam-i-eshān bi-tarkād*). (*dar tarkīdan-i-shikam-i-eshān chīz na mūnda būd*.) Or *eshān ba ān kādar āshūmīdand ki mī da, s chūn farīb ba tarkīdan būd*.

BURST—He burst open the door—o *darvīza-rū shikasta wīs kard*.

BURY—He is gone to bury his father—o *padar-i k̄hād rā dafn kardan rafta ast*. Or (o *barī, s tajhīs wa takfīn*) *kardan-i wālī-i-k̄hād rafta ast*. (o *barī, s tadfīn*.)

BUSINESS—He is come on business.—o *barī, s* (*shughl*) *s amada ast* (*kūre amale ājate*.)

BUSY—He is now very busy and cannot speak to you—*iḥāl* (*ba kūr mashghūl ast*) *wa ba shūmā suk̄hām guftan na mī-tawānad*. (*mashghūl-i-k̄hīdmat ast* *ba kūr o bīr takhtghāl dīrad* *ba mu'āmla muashṭaghāl ast* *dar band i-k̄hṣaṣ ast*.)

BUY—I am going to the bazar to buy paper—*man ba bāzār as barī, s k̄harīdan-i-kāghaz mī-ravam*.

C.

CABLE—That ship has lost her anchor and cable—*langar wa* (*ḥals*) *i-ān jahāz har dū gum shuda ast*. (*ḥaṣṣ*.)

CAGE—This cage is to keep birds in.—In *kaṣe* *barī, s nigāh dīdhtan-i-paranda ast*.

CAKE—Where did you get that cake?—*Ān* (*knūṭḥa*) *as kupā* *ba dast-i-shūmā rasīd*. (*ka'k*; *bishmāṣ*; *ḥurp* *rughāf* *pl* *rughāf*.)

CALAMITY—This will be to them a great calamity—in (*āfat-i-'azīm*) 'bar eshānu *āki*' (*khwāhad shud*)² ¹(*sadma, e kabīr, balā, e buzurğ, hādīşa, e kalūn*) ²(*khwāhad uftād*)

CALUMNIATES—He calumniates a person—o *dar postīn i mardume mī* (*uftād*) (*ravad*) Or, o *harf-i-kase mī-chīnad* Or, o *ghībat-i-kase mī-kunad* Or, o *dar 'aib girīstan-i-kase mī-koshad* Or, o *kase-rā ghāibat mī-kunad* Or, o *kase-rā ba budī yād mī-kunad* Or, o *nūm-i-kase ba zīshī mī-barad*

CALCULATION—Have you made a calculation of the cost?—(*hisāb*)-i-*khary jam' kārda ed?* (*takhmīna; muwāzina*)

CALF—The cow and calf were together—*māda-gāw wa gūsāla baham yak jā būdand*

CALM—The sea was quite calm—*bahr bi-l-kull* (*be mauje būd* (*bi lā amwāj, mushawwīsh na*))

CANVAS—Where did you buy this canvas?—in (*palās*)-*rā az kujā kharīda ed?* (*pūrcha, e kanū*)

CAPACITY—He is a person of great capacity—*ān shakhṣ bisyār* (*kābīliyat*) *dārad* (*isti'dād, firāsat, idrāk, kuwat-i-madrīka, duāyat, ahliyat, dānīsh*) Or, *ān shakhṣ* (*dar firāsat kāmīl*) *ast* (*sāhib-i-fazīlat, sāhib-i-fazl-i-kāmīl*) Or, *'aklmandī, e ān kas ba kamāl rasīda ast*

CARD—He has sent me a card of invitation—*ān kas ruk'a, e da'wat-rā ba jihat-i-man firistāda ast*

CARE—I have no care on that account—*dar ān sukhān* (*paruā*) *na dāram* (*fīkr, andoh, muzāyaka, dīl-tangī*) Or, *az ān amr gham na* (*dāram*) (*khuram*) Or, *dar dīl-i-khud tafakkur-e-rā rāh na dīham*

CARRYING—I saw him carrying a load on his head—*man o-rā dīdam ki bār bar sar guzāshita mī-ravad*

CASE—Have you no case for your razor?—*āyā* (*ghulāf-i-teg-i-dallākī*)-*rā na dāred?* (*jild-i-ustura, miyān-i-mardūda*)

CASE—This is a very difficult case—in *murāfa'a* (*mushkīl ast*) (*ishkāl dārad*)

CASH—In cash and notes I have 100 dinars.—*dar wāq-i-nakd wa barāt ṣad dīnar dāram.*

- CAST**—Cast away this clothing.—In / hlarj hte andje.
CASTLE—He lives near the castle.—mawt-hlarj ruknat djarod. Or hawt-hlarj mawnt djarod. (hpa.)
CATALOGUE—Have you seen to-day's catalogue of the sale?—(jitarat) h-hawt-j-tawntawnt djarat? (fard fard-hawt?)
CATCH—Catch that bird.—In mawgh-rj (atje b-tan). (ti-gir)
CARE—Do you know the cause of this?—(awab) / In awr m-djarod? (ilaw mli (a mawjib)
CARRION—What need of all this caution?—Ajit / In chwain (hhabandiri) chwit? (d mawt-hab djarat andraki djar-hat; ite juj h-paw; ite djar talgir hawm awntawnt talgir)
CAUTION—We ought to be cautious and not to give offence to any.—mawt / lyid ki az ruknat djarat h-taw h-paw In-kawm. Or mawt / lyid ki az ruknat az awnt djarat h-taw (hhabandiri) chwit. (hawtawnt h-hawm h-paw h-taw j-taw h-hawnt h-hawm mawtawnt h-hawm)
CEASE—When will you cease talking?—az ruknat gusam kai (fawghat) h-hawnt hawt? (mawt; fawgh hawt hawt) Or kai hawt h-hawnt h-hawnt (gawt)? (hawt)
CELEBRATED—He is a very celebrated poet.—o shjira h-paw (mawh-paw) aw. (mawt; mawnt; mawnt; mawnt mawntawnt). Or o mawntawnt h-hawnt aw.
CENTRE—Place this in the centre.—In chw-rj dar (mawnt h-gawt). (mawnt-h-hawnt h-hawnt)
CENTURY—This house has been built a century.—gawt mawt gawntawnt aw ki In h-hawnt (mawnt h-hawnt aw). (hawt ta maw hawnt and.)
CERTAIN—I am certain of it.—maw In-rj gawnt mawntawnt
CERTIFICATE—I have received from him a certificate of my capacity and good conduct.—maw az o ba mawnt h-hawntawnt maw hawntawnt h-hawnt (hawntawnt mawntawnt) gawnt aw. (hawntawnt; hawntawnt mawntawnt.)
CHAFF—Here is plenty of chaff but no wheat.—In jū paw

ī-gandum firāwān ast magar gandum na Or, *īn hama sabos ast (nushān)-ī-gandum dar īn nīst (asar)*

CHAIN—Is this chain made of iron?—*āyā īn zanjī-(ī-āhanī) ast?* (*az āhan sūkhta shuda*)

CHALK—He writes only with chalk.—*ān kas fakat ba gil-ī-safād mī-nawīsad*

CHANGE—He is gone there for change of climate —*az barā, (tabdīl)-ī-āb o hawā ān jā rafta ast. (iahwīl)*

CHANGE—I must change my clothes —*marā būyad ki libās-ī-khud-rā (īwaz) bi-kunam (badal, tabdīl, ibdāl)*

CHANGEABLE—His mind is changeable —*o mutalawwīnu t-tab' ast* Or, *o saḥīlu-l kabūl wa saḥīlu-l-tark ast* Or, *o sūbitu-l-kaul wa kā,imu-l-mizāj nīst* Or, *dīl-ash (be karār) ast (nā pāyadār)* Or, *o talawwun dar ttab' dārad*

CHAPTER—What chapter shall we read?—*kudām bāb bi-khwānam?*

CHARACTER—He bears an excellent character —*o nām-ī-neho dārad* Or, *o (sāhib-ī-izzat) ast (zū-l-izzat, mu'azzaz, mukarram)*

CHARCOAL—She draws pictures with charcoal —*ān zan taswīrkā ba zagḥāl mī-kashad*

CHARGES—He charges very high —*o girān kīmat mī-kunad (khwāhad)*

CHARITABLE—They are very charitable to the poor —*eshān ba (gharībān karīm) and. (muftisān rahīm, maflūkān saḥḥī, mustamandūn sadkat-baḥsh)*

CHARITY—He bestows a great deal in charity —*o bisyār (kharāūt) mī-dīhad (sadka, tasadduk, zakāt, zakwat)*

CHARMING—That is a charming song —*ān naghma, e dīl-farab ast* Or, *ān sarod-ī-tarab-angez ast* Or, *ān samā-ī-dīl-āwez ast* Or, *ān tarannum-ī-dīl-faroz ast* Or, *az ān naghma kase-rā shor wa tarab dar sar mī-āyad* Or, *az ān naghma kase dar hūlat wa tarab mī-būshad*

CHEAP—These articles, I think, are cheap —*man mī-pindūram ki īn chīzhā (arzān) and (kam-kīmat, subūh-bahā)*

- CHEAT**—They cheat whom they can —*eshān ba har kuse ki mi-tawīnand farrō mi-dihand* Or *eshān ba har kuse ba kudar i maḥdūr-i-khūd* (*ghādr mi-tunand*). (*ghābn mi-tawīnand ḥila-bīzi mi-tunand*; *ghābin mi-bīshand*)
- CHEER**—This cheer is not good.—*In panīr* (*khūb nist*). (*lik shuda ast*.)
- CHICKENS**—I saw a hen with ten chickens.—*man mīlkuyēn-rū ba mā dah chuzā didam*.
- CHIEF**—My chief reason for coming here was to see you.—*man maḥz az barī, e dīdan i-shamā īn jū āmadam*.
- CHILDHOOD**—I have known him since his childhood.—*man az* (*hīn-i-juḥūliyat-ash*) *o-rū dānistam*. (*āyām-i-koda kiyāsh ahd i-khūrdīyāsh*.) Or *az waḡte ki o rīf būd man o-rū shirukhītam*
- CHILDISH**—These are but child's employments.—*In saḡat* (*bīzi, e kodakīn*) *ast* (*kūr-i-kodakī*)
- CHINA**—He has lately come from China.—*dar īn rozā az chīn wūrīd shuda ast*.
- CHIPS**—Why are all these chips here? take them away — *In khāshāk chīrū īn jū ast?* *ān-rū bar dūr* Or *īn* (*tarūkhīd*) *chīrū īn jū wstāda ast?* *ān-rū bi-bar* (*rezakh, e chūb*)
- CHISEL**—Cut this stick with a chisel.—*In chūb-rū ba māb a brītarīsh*.
- CHOICE**—It was his own choice to do so.—*o īn kūr ba khāshāk-i-khūd kard*. Or *īn chūn īn kūr kardan o-rū iḥtīyār wstād*.
- CHOOSE**—Choose which of these two you please.—*az īn har dū tā yekarū* (*bi-guzīn*). (*bi-chīn iḥtīyār bi-kun kabūl bi-kun*.)
- CINNAMON**—Mix some cinnamon with the other spices — *ham-rūh-i-dīgar masālīk dūr-chīnī* (*biyūmez*). (*maḥlūq bi-kun takhlīq bi-kun iḥtīlāq bi-kun bi-ḥhīdīd*)
- CIRCLE**—They all sat in a circle.—*eshān* (*dar ḡurat i-dū*) *īra, nīshastand* (*hālḡa zādā*.)
- CIRCUIT**—He is now judge of circuit — *ān ūḡāl ḡāḥīm-i-dār ast*.

CIRCULATED—They have circulated notices in all directions —*eshān ba har taraf ishtihār-rā jārī kardā and Or, ba har taraf ittīlā' nāmaqāt-i-eshān yārā yāftā and*

CIRCULATION—Has this coin been long in circulation?—*in zarb az bisiyār wakt murawwaj būda ast Or, āyā bisiyār sāl ast ki in sikku (rā,ij būda) ast (rauāj yāftā)*

CIRCUMSTANCE—This is a curious circumstance—in *sā-niha,e 'ajīb ast Or, in kaifiyat-i-bisiyār nādīr ast Or, in ahwāl-i khalī ta'ajjub āmez ast*

CIVIL—He is one of the civil servants of the Government —*o yake az sāhibān-i-(amūr-i-daulat) ast ('amāl-i-mam-lakat)*

CIVIL—He is civil to every one —*o ba har kas (mulā,im) ast (salīm, halīm, adīb, mu,addab, shāhib-i-sulūk, khalīk, sāhib-i-adab, mulātīf, latīf)* Or, *o ba har kas ta'zīm mī-kunad*

CIVILITY—He received us with great civility —*o ba bisiyār (tauwāzu') bā mā mulākāt kard (khalīk, i,hlāk; adab, sulūk, mulā,imat, mudārā, mudārūt)*

CLAIM—Have you any further claim on that gentleman's estate?—*bar imlak-i-ān sāhib iddī'ā,e dīgar dūred?*

CLEVER—She is more clever than he —*ān zan az ān mard (dānā)-tar ast (zakī, hoshiyār, kār-guzār, maslahat-guzār, pukhta)*

CLIENT—The attorney has written to his client —*ān wākil ba muwakkil-i-khud nawishta ast*

CLIMATE—The climate of Europe is very fine —*āb o hawā az mulk-i-maghrib bisiyār khūb ast*

CLIMBING—He was climbing a tree —*o (bālā,e darakhht bar) mī-raft (bar darakhht bālā)*

CLINGS—That child clings to its mother —*ān farzand ba (mādar-i-khud mī-chaspad) (girdan-i-mādar-i-khud mī-awezad)*

CLOAK—Leave your cloak in the hall —*(bālā-posh,) i-khud iā dar dālān bi-guzār (farāghul, labāda, jawālik)*

CLOCK—What is the time by the church clock?—*ba sā'at i-*

(Tɪlɛkads) chi nTat aɪ! (ibidɔt-gɪh kɪnna, kɪhudi
ma bid rɪfɔt-gɪh mɔrɪd jɪm)

bakhsh-i-dil-hazīn-am) Or, in *chīz marā az talhīf talhīf mī-dīhad*

COMMAND—He commanded me to go instantly—*ān shahs ba man hukm farmūd ki hamān sāt ān jū bī-rau*

COMMENCE—Let us now commence our work—*bīyū tā (shurū-i-kār-i-ahud) bi-kunem (lār-i-ahud-rā shurū')*

COMMEND—I commend your prudence.—*man (ta'rīf) i-tamīz i shumā mī kunam (tahsīn, āfrīn, tausīf, sitā, ish)* Oī, *imtiyāz-i-shumā murāfik-i-rā, ahud-am mī-āyad* Or, *hazar-i-shumā marā pasand mī-āyad* Or, *dūr-andeshī, shumā rā tasuīb mī namāyam*

COMMENCE—Baghdad is a first-rate seat of commerce—*Baghdād 'umda, jā, tiyārat ast.*

COMMITTED—He was committed to prison—*o dar mahbas jiristāda shud* Or, *o dar kaid-ahāna mursil shud*

COMMON—The common people speak thus—*ma'dumān-i-'auūmm īn chunīn mī-goyand* Oī, in *kalām muhāvāra, 'auūmm ast*

COMMUNICATE—Communicate this to him—*īn suhhan bado (baryān) bi-kun (zāhīr, izhār, ashkāra, fāsh, huwardu)*

COMMUNICATIVE—He appears to be very communicative—*ma'lūm mī-shavad ki o (zabān-i-darāz dārad) (bisiyār go, ast)*

COMPANION—I have no companion—*man (musāhibe) na dūram (mūnise, ma,nūse, ham-suhbate)*

COMPANY—I am glad to be in his company—*ahātīr-i-man ba muhālāt-i-o ma'il dārad* Or, *suhbat-ash ghanīmat shumāram wa ahumat-ash yaghmā* Or, *ba munā-dimat-ash ragibat mī-(dāram) (kunam)* Or, *ba ahātīlāt-i-o bisiyār ma'il mī-dūram.* Or, *az musāhibat-ash ahātī khūshnūd am* Or, *murāfikat-ash marā khūsh mī-āyad* Or, *sūd-i-sarmāye 'umr-am wisāl-i-o-rā mī-shumāram*

COMPARE—Let us compare my writing with yours—*bīyū tā khatt-i-marā ba khatt-i-shumā (dar tashbīh bi dāram) (tashbīh bi-kunem, mukābil bi-kunem)* Oī, *bīyā ki mā kar dū khatt-i-ahud-rā dar mīzān-i-taswīyat bi-nihem*

—*tamām būr-i-jahāz ba (hawāla), e ān has būd.* (*tahrīl, sapurd; tafwīz*) Or, *tafwīz-i-tamām mahmūla, e jahāz-rā bado kardand*

CONSTITUTION—His constitution is very strong—*ṭabīʿat-as-sibīyār (hawī) ast* (*mustakīm; mazbūt, mustakill.*)

CONSULT—Let us consult upon this subject.—*biyā tā dar in (maslahat maslahat) bi-kunem* (*amr mashwarat; lār ṣalāh*)

CONTAIN—How much indigo will this box contain?—*dar in ṣandūkh chī kadar nīl lhwāhad gunjīd* Or, *in ṣandūkh chī kadar nīl lhwāhad girift*

CONTEMPT—Treat no one with contempt.—*dar hase (nazar-i hukarat) ma kun* (*ba chashm-i istihkār nazar; taḥlīr; larāhat*) Or, *hase-rā ba chashm-i-istihkār ma nigar* Or, *dar hase ba dīda e istikrāh ma bīn* Or, *hase-rā (lhwārd) ma dān* (*lhwār, haḥīr; taṣghīr; makrūh; larīh*)

CONTENT—I am content with what I have —*har chī dāram (bar ān kānī' mī-bāsham)* (*bā ān dar mī-sāzam; bar ān kinā'at mī-kunam, az ān pā, e kinā'at dar dāman i salāmat mī-lasham*)

CONTENTIOUS—They are very contentious.—*eshān bisīyār (fitna-angez) and (jang-jū, sitza rū; fasād-āward, mufsid; shārīr, 'arbada-lhū; lhar-lhasha sāz)* Or, *nizā' bar pā mī-namāyand* Or, *ba jang-i-har las mī-(lhezand) (uftand)* Or, *ba lhlūf wa inkār i har las ba dar mī āyand* Or, *da wa, e mulavamat bar pā mī-kunand*

CONTINUAL—There is a continual noise in this place —*dar in jā (shor) hanusha mī-mānad* (*ghaughā; glol; ghā-ghala; hāw hū, āshob*)

CONTRACTED—The Honourable Company contracted for the paper —*gamū'at i-bahālur az barā e in lāghaz ijāra lart*

CONTRARY—Contrary winds detained the vessel.—*az būd i rū i ḥālif jahāz bāz mānd* Or, *būd i-ghar-shur i jahāz ba* (*ta'ālīf, kard. (muta'ad) i f.*)

CONTRIVANCE—By what contrivance shall we go there?—
ba kudām phā mī ān jā khyāliem raft?

CONVENIENT—Will your coming to-morrow be convenient?
—fardā āmadan i-shumā (munāshab) khākhād būd? (mā
wāst khāista.)

CONVERSATION—Are you fond of conversation?—shamk i
gusht-gū dūred? Or shāst-i-mukālimā hāsted?

CORREY—Will you please to convey this article to him?—
as rā, s (luff) īn chāz rā bādō bi-rasāned? (āstāf tālāf
lūf mīkārānī)

CONVINCED—I am convinced what you say is true.—mān
yaktīn dāram ki ān chī shumā mī-goyed rūst ast

COOK.—Having no cook, he cooks for himself.—ān shakhs
ghizā, s khūd rū khūd (mī-pasād) ki jabbākhs nā dārad.
(bar shākh mī-kunād bar tāba bīriyān mī-kunād.)

COOLER—It is cooler to-day than it was yesterday.—imroz
az dīroz sard-tar ast

COPY—Please copy this for me.—luff farmūda bārā, s mān
(naktī)-i īn bi-kunād. (sawūd)

CORD—Buy some cord, and tie these things together.—
kadre (risman-i-bārik) bi-khāred wa īn chīshā rū ba-hām
bi-bāndad. (hābal.)

CORK—Is there no cork to this bottle?—āyā īn kīlra, s
shāsha (sidūd) nā dārad? (sīmān.)

CORN—There was great plenty of corn last year.—dar āl
i-gugashā (ghalla, s firūdān paidā shud. (madāghlī:
ghalla bīriyār būd ba ifrūf ghalla paidā shud.)

CORRESPONDENCE—Have you any correspondence with him?
—shumā bā o (murāsalāf) dāred? (nawāst wa khāpānd)
Or shumā farīkha, s rusul wa rasāil bā o jāri dāred?

CORRUPT—Society here is extremely corrupt.—mashbat-i
majlis-i-mardum-i-īn jū bīriyār (magmīlān) ast. (mashnā
makhsul makbūh fānd mukhlāf)

COUCH—Move this couch into the other room.—īn (rakhs
i-utradhāt)-rā ba āyāk-i-dīgar bi-bārad. (shāst shāstā;
pūsa mīhād makd, pl. mukhād.)

COUNCIL—He is a member of the Supreme Council —
o yake az ahl-i-majlis-i ('uzmā) ast (a lā, ūlā) Or,
o mushīr-i mashwarat-i 'aḡam ast Or, ūn āghā yake az
(mushāwirān) i khān ast (mulakharān)

COUNSEL—Let us regard good counsel—mārū bāyad ki
(maslahat-i mīh kabūl dārem) (az naḡihat-i-'ākilān rū-
hash na shayem)

COUNT—Count over the money I gave you—pūle ki man ba
humā dādām ba-shumārad

COUNTERFEIT—This is a counterfeit coin—in ashrafī ḡalb
ast (gold) Or, in zarb-i-sīm daghal ast (silver)

COTTON—This country produces much cotton—dar in
mulh pumba, e bisiyār jaulā mī shaiad Or, zir'at-i
pumba dar in jā ba īst ast

COUNTRY—This is my native country—in (watan)-i-man
ast (maulid, watan-i aslī, manūn)

COUPLE—Buy for me a couple of razors—barū, e man just-
i-tegh-i-dallākī bi-khared

COURAGE—You possess greater courage than I—shumā
az man ziyāda (shiyū'at) dūrad (himmat, mardānagī,
dilīrī, dilāuārī, jur'at, tajāsūr)

CRACK—There is a crack in this basin—in astāba mī
dūrad Or, in lagan shiyāf dūrad Or, in tasht mī-
dar shuda ast

CREATED—God created the world—allāh-ta'ālā getī-rā
afīd Or, (hakk-ta'ālā) jahān-rā az 'adm ba wujūd
āward (hakk-i-jalla wa a'llā, bā'a, khudā, e 'azza wa
jalla, īzd, mu-abbabu-l-asbūb, musta'an)

CREATOR—God is the Creator of all creatures—khudā
khālik-i-hama (khālā, ik) ast (khānāt, maujūdāt, makh-
lūkāt) Or, shūn'-i-hull maḡnū'āt khudā ast

CREDIT—I agree to give you three months' credit—shumā-
rā tā si mūh (dām) mī diham (mukānizat)

CREDIT—This action does him great credit—az in kār o-i-ā
bisiyār (tībār) hāḡil mī-gardad ('izzat, sharraf, āb rū,
'azz wa wakār, karam, ihtām, ihtnām)

CREDITORS—His affairs are in a bad state therefore he has called together his creditors.—*kār o bīr-aah mun tashīr shuda ast liho ā far khāshūn-i khūd nī talālida ast*

CREEP—Look how these lizards creep along the wall — *bī līn chīgūna īn (kārfašūn) bar dīwar chaspūn mī-racand (talpālūn.)*

CREEPER—This is called a creeper — *īn nīhāl rū (arphaj) mī-nāmānd. (buklatu-i-bārīda.)*

CRIME—What crime has he committed — *o chī tashīr karda ast?* Or *chī kaxīr az o sar zada ast?* Or *chī (khāfā) az o sūdīr shuda ast?* (gamb pl. gunāh)

CRITICISE—He will criticise our composition — *o (fīdā-i-tasnīf) i-mard khāshad kard (tashīh i-musawwada.)*

CROOKED—That line is crooked — *īn safar kaj ast.*

CROSSED—He crossed the river — *az āb-jū e guzashī* Or *(bar) rūd ulār kard (az)*

CROWS—He rises when the cock crows in the morning — *o ba (bīng)-i khurūš bar mī khārad (mujarrad-i-āwāz sharf-i-āwāz)*

CROWD—There was a great crowd of people.—*īn jā kalām (īzīhūm)-i-khalk būd. (jam'iyat ijtīmā' jam'iat majma)*

CRUELTY—They delight only in cruelty — *rahūn az (be rahmī) khāshī ālūl mī namāyand. (sang-dīlī dīl-azārī mab'iyat gulm sitam)* Or *khāshī kharrāmī gūhīr mī-kunand ka ba dīgarūn durushī ba (kār barand) (amal dīwarand)*

CRUMBS—The birds will pick up all these crumbs.—*par-andagūn īn rezhā, s nām khāshand chīd.*

CRUSHED—He was crushed under the carriage-wheel — *az i-charkh-i-arāba (mas, hākh wākhā) shud. (tashīh i-khākh rāst kard.)*

CRY—What is the matter? why do you cry out so? — *chī būlat ast? chīrū chūn ghūl wa shor mī-kunad?*

* **CUBITS**—The length of this stick is about four cubits —
(*darūzī*)¹ *ī chūb karīb ba chahār (gaz)*² *ast* ¹(*tūl*,
taicūlat) ²(*qūl*, *dar*, *mīfak*)

CULTIVATION—This land is cultivated —*īn zamīn (mazrū)*
ast (*ma'mūr*, *ūbād*, *zira'at kardā shuda*, *kashtāshuda*)

CUNNING—They are by nature civil and cunning —*bi t-tab'*
bi rahm uā harīf and *Ōi bi l ast'azay dil uā ghaddūr and*
Ōi, bi l najs zālīm uā na''ār and *Ōi, bi z zūt bi shafakat*
wa makhār and *Or, ba l hū dil azār uā 'ayūr and*

CUPS—They drink tea out of cups and saucers —*eshūn*
chū ba pūjān uā nalbal'ī mī l hū and

CURED—I have been cured by that physician —*man az*
ān (tabīb) shifā yūsta am (*ptizshk*.)

CURIOUS—This is a curious shell —*īn šadaf ('ajīb) ast*
(*badī*) *Ōi, īn qosh ī māhī nādīr ast* (*gharīb*)

CURTAINS—Are there no curtains to this bed? —*ūyū īn*
bīstār pasha-parūn na dūrad? (*parda*, *sūfāt*, *sajf*)

CUSTOM—Do you know how this custom arose? —*shumū mī-*
dūned chīgūna īn rūh o rasm (uftūd)? (*paidū shud*, *sar*
bār āward, *sar bar zad*, *rū o namūd*) *Or, l hābar dūned*
hī īn rasm rā hī (ījūd) kard? (*l hūnū*, *wazā'*)

CUT—You have cut this pen so that it won't write —*īn*
kalam-rū chunūn kaṭ' kardā ed hī az ān nawishtan na mī-
sharād

CYPHER—One and a cypher make ten —*aqar ba hindasa, e*
yah šifr dūda sharād hindasa, e dah gardād

D

DAMAGE—Has the cargo received any damage? —*ūyū*
nukshūn ba (mahmūla) e jahāz rasīda ast? (*bār*)

DAMP—This house is very damp —*īn l hāna bisīyār (nam-*
nāk) ast (*namgīn*, *maīṭūb*, *maīṭab*)

* The breadth of one finger = 2 barley corns, end to end.
 " " = 7 " " side by side.
 " one hand = 8 " " end to end.
 " six hands = 48 " " " "
 " " = one cubit = 18 inches.

DANCE—They spend their time in singing and dancing—*ashān wafī lēhāf rā dar (sānā lān wa rāfē lān) mī-jugunānā* (nagħma jorā lēhān wa rāfē lānān tarannūm sānān wa rāfē lānān.)

DANGER—Why are you afraid? there is no danger—*chīd mī-tarāf lēhāf lēhāfār alī*

DARE—I dare not do as you say—*m chī shumī mī joyāf jur, al-lārdān na dāram.*

DARK—The night was very dark—*shab bīdyār (tārīk) lēl (ār)* Or *lail lēhāf dāyār bāl.*

DARKNESS—They are in great darkness—*ashān dār (gulmā) and. (gulmāt; zālmāt.)*

DATE—What is the date of his letter?—*tārīkh i tāhrīr lēhāf-ark chī?*

DAWN—They rise at dawn—*ashān (ba wafī lēhār) lār mī-khānā.* (dām-lāf alī rāfāh.)

DAY—What time of the day is it—*chī sāt ast?*

DEAD—I saw a dead snake on the roadside—*ba kīnār lēhā (mīrā-mārdā rā) dīlām* (afṣarā lā hāy)

DEADLY—His wound is fatal its poison deadly—*zāhīm aīh mūhlik ast; zāhr aīh (āhīf).* (hālāhāl)

DEAF—He is deaf and can hear nothing—*o (lār) ast hech na mī-shawānād shūnāf* (summ arumm gir-ū-gosh)

DEALS—He deals honestly with everybody—*la har kase ba (rūst lā ī) mīlāk mī-kunād.* (diyūnāt; imānādāt sadākat kūrī-īl hīf)

DEAR—The goods you have purchased I think are very dear—*ān arshab kī shumā lēhāf lā ed ba rāf nāf bīdyār (qīrān) ast* (qīrān-bahā bakh ālmāt)

DEAR—He is very dear to me—*la dīl ī man bīdyār (ar) ast.* Or *man bā o mūhābāt ī-kūmīl dāram* Or *o (munā) l-dīl-am ast* (māhram-ī rār)

DEBTOR—A debtor is one who owes money—*ṣarfdār kase ast kī (hār) dārad* (wūm dām bīdīh)

DECEIT—They only live by deceit—*ashān fāfē ba fāfēd (gufrān mī-kunād).* (aḥfāt ba sar mī-burānd; rojār

mī quziūnand) Or, *eshān ba (mah) zindaqī mī-kunand* (*daghā*, *talbīs*, *ghabn*, *ghadī*, *haid*, *mahādāt*, *lhadāt*, *rīw*, *zark*, *shaid*, 'ayūrī)

DECEITFUL—What is there more deceitful than the human heart?—*az dil-i-insān kudām chīz (daghā-būz)-tar ast* (*ghadīr*, *ghadūr*)

DECEIVED—You have been deceived by them—*shumā badishān (maghbūn shuda ed)* (*ghabn lhurda ed*, *mughālata sūkhata shuda ed*, *taghlīt kardā shuda ed*)
Or, *shumā az eshān daghā yūsta ed*

DECIDE—Let him decide this question—*bi-guzārī kī o (īn mu'āmala-i-ā fāisal) bi-kunad.* (*infisāl-i-īn amr*)

DECLINED—I asked him, but he declined—*man az o pūrsīdam, magar o (inkār kard)* (*rāzī na shud*, *sar bāz zad*)

DECREASES—That article decreases in value daily—*roz ba roz kīmat-i-ān chīz (kam) mī-shavad* (*habūt*, *sūkūt*, *kāsīd*)

DECREE—A decree was passed for this purpose—*az barā, e īn hukm-e mukarrar shud* Or, *ba yīhat-i-īn (hukm-i-kazū mu'āyan qardīd)* (*taukī-i-farmā īrū yūft*)

DEDUCT—I shall deduct so much from his account.—*az hīsūb ash īn kadar pūl (kat) lhwāham kard* (*waz'at*, *waz'*)

DEFECT—Do you see any defect in this?—*āyū dar īn hech ('aib) mī-bīned?* (pl 'ayūb, *tawaffun.*)

DEFENCE—He made his defence in court—*dar 'adūlat 'uzī-i-lhud-ash kard* Or, *dar mahkama ma'zarat-i-lhud-rū zāhn kard* Or, *dar 'adūlat (ī'tīzār)-i-lhud-rū ba 'arsa, e zuhūr āward* (*tazkiyat*)

DEFENDANT—The statements of both defendant and plaintiff were heard—*kalām-i-mudda'ī-'alaihī wa mudda'ī shunīda shud* Or, *īzhār-i-(āsāmī wa faryādī) istimā' kardā shud* (*īāfi' wa dā'ī*)

DEFICIENT—They are not deficient in sense—*eshān (kam-'akl) nayand* (*kam-hāusila*) Or, *dar tamīz kamī na dūrand.*

DEMAND—Cia i 'f m i q ze m m—faldand as
ihofalalal) and faldal i la thud maza }

DEMAND—Wit i'm i'terna i h'i leam r2—faldand
faldand d'g-d'g i faldand? Or i'te jaldia i'te d'
faldand i'te d'g?

DEMAND—Wit i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—There is much d'g in it—faldand i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—The i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—It is a i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—The i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
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DEMAND—The i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
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DEMAND—The i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—Did you d'g i'te d'g i'te d'g i'te d'g i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—It d'g i'te d'g i'te d'g i'te d'g i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—Have you any d'g i'te d'g i'te d'g i'te d'g i'te d'g
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DEMAND—He demanded more than his d'g—faldand
faldand i'te d'g i'te d'g i'te d'g i'te d'g i'te d'g

DENIES—He denies having said this —*o az guftan i-în sukhan* (inkār mī-kunad) (munkir mī-sharad, ibā mī-kunad, tanākur mī-kunad)

DEPART—When do you intend to depart? —*irāda, e raftan kar dāred?* Or, *kar alwidā' khwāhed shud?* Oī, *în jā-rā kar alwidā' khwāhed guft?* Or, *az ân jā kar* (tash-rīf *khwāhed bud?*) (muralakhas *khwāhed shud*, kadam ranja *khwāhed farmūd*, 'inān i-'azīmat mun'atīf *khwāhed sākht*, nuhzat *khwāhed farmūd*)

DEPEND—I cannot depend upon what he says —*ān chi o mī-goyad bar ān i'timād na mī-tawānam kard*

DEPENDS—That depends upon the state of my health —*ān kār ba tan-durustī, e man* (muukūf) *ast* (muta'allik, munhasir) Or, *în sukhan ba* (sihhat)-*i-man muta'allik ast* (sahīhu l-badan)

DEPOSITORY—This is a depository for books —*în kutub-khāna ast*

DEPTH—What is the depth of this tank? —*'umuḡ-i-în hauz chīst?* Or, *'amīk-i-în* (ghadīr) *chīst?* (āb-gūn; āb-dūn, burka, tūlāb.)

DESCRIPTION—What description gave he of the place? —*o wasf-i-ān jā chi sār kard?* Or, *o ān jā-rā chīgūna baryān kard?* Oī, *o* (sharh)-*i-ān jā chīgūna dād?* (tafsīl, tafsīr)

DESERVE—They deserve to be punished —*eshān* (lā, ik-i-sazā) and (mustahakk-i-'azāb, kābil-i-taubīkh, sazāuār-i-'itāb)

DESIRE—I will desire him to do so —*man hukm khwāham kard ki o ham chūnīn bi-kunad*

DESIRE—I have a great desire to see him —*man ba dīdan-i-o* (ishtiyyāk i kāmīl dūam) (mushtūk hastam, shā, ik hastam) Or, *silsila, e shauk-i dīdan-i-o dar gardān-i-dīl-i-khud dūam* Or, *dar sar-i-dīdār-i-o mī-bāsham*

DESIROUS—He is very desirous of seeing you —*o barā, e dīdan-i shumā bisīyār* (arzūmand) *ast* (mushtūk)

DESPAIRS—He despairs of accomplishing his object.—*o* (tawakkū' nu dārad) *ki hār-i-khud-rā ba sar rasānad*

(marginal note: ad unum est) Or a person like or
somewhat like a child in the (marginal note: ad unum est
in the same manner)

Or the most will be, a red of 17 and 18 (marginal note: ad
unum est) Or a child (marginal note: ad unum est)
make a comparison. Or a person (marginal note: ad unum est)
that is a person (marginal note: ad unum est) Or a person (marginal note: ad unum est)
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DIG—Dig up this jungle —*in khāi bunhā az bēh bir kan*

DILIGENCE—It requires only diligence —*fakat (jald o jhad) zarūr ast (hoshish, sa'ī, 'arak-rizī)* Or, *bāyad ki shumā dar in kār ba sabīl-i-(istimār) mashghūl bāshed (mudāwamat, muuẓabat, istidāmat)*

DILIGENT—They are diligent scholars —*eshān fālibān i mu-jāhid and* Or, *eshān talmīẓān-i-muḥnat-kash and*

DIM—Her eyes are become dim through age —*az sabab-i pūrī za'f-i-basārat ān zan-rā girifta ast* Or, *az bā i s-kuhn-sālī chashm i-ān fartūta kam-nazar shuda ast*

DINNER—I must go now, it is dinner time —*wakt i-shām ast, marā bāyad raft*

DIRECT—This is the direct road to Shiraz —*in (iāh) la Shīrāz rāst mī ravad (minhāj, farīk, sabīl)*

DIRECT—Please direct me where to find him —*az rāh i muhr-bānī ba man nishān bi-dihed ki bado mulūkāt kujā bi kunam*

DIRECTIONS—I will attend to your directions —*man ki nasīhat-i shumā mutawajjuh khwāham shud* Or, *man muṭābik-i dastūru l'amal-i shumā tauajjuh khwāham kard*

DIRTY—This road is very dirty —*in rāh bisiyār (ghalīz) ast (pur az lūlāb, pur az uahāl, najis, palud)* Or, *in sirāt khas wa khashāk ast*

DISADVANTAGE—If you act thus, it will be to your disadvantage —*in kism raftār namūdan dar lāb-i-shum, mulsūn dārad* Or, *agar in chunīn kār keshed lard mulsūn khwāhed nāft*

DISAGREE—They disagree with one another —*ehm i, yal dojar (mukhtalif and) (mukhtalif and, ikhtlāf dārand)*

DISAGREEMENT—On that account it is very disagreeable —*la kār-i-man bisiyār (na munvūhūn fāb) ast (na rāghū na n-oghūb, id māktūl, māktūl, māktūl)*

DISAGREEMENT—They have disagreement —*dar bāz-e-eshān (na muvāfaq) ast (ikhtlāf, tafak kharīdāt, ...)*

DISAPPOINTED—I was much disappointed.—*man bi-kull* (makrūm) *shudam* (be bihra nā ummed mayūs.)

DISCHARGE—He is now able to discharge his debts.—*hālag* *karzkhū, khud rā add mī-tawānad kard*

DISCIPLINE—This army is without discipline.—*in ashar* *kaw'id na mī-dānad.* Or *in lashkar* (be *shūn*) *ast* (lū nigūm be *īn*)

DISCONTINUED—The custom is now discontinued.—*shūl ān* *ram* (mansūkh) *ast.* (mardād minkūf nā mutawwaj)

DISCOURAGED—What you say discourages me.—*kaw'ī-* *shumā marā* (nā ummed) *mī-kunad.* (be *dil* mayūs *takhwif*)

DISCOURSE—Come let us hold a discourse.—*byā* *rū mā* (makulima) *bi-kunam.* (lil-kūl *gustashunid gust o gū,)*

DISCOVERED—I have not as yet discovered the thief.—*shīn* *in* *maft dūd rā* (na yāft am). (paidā na kardam ba *dast* *nayāwarda am.*)

DISCOVERY—That is an important discovery.—*ān* (lū) *biyār khūb ast* (ikhāirā)

DISCRETION—He has ability but wants discretion.—*o* (kūbūiyat) *dārad wa lekun* (imtiyāz) *na dārad* '(liyākat *'akl*) *'(tamiz intibāh ihtiyāt)*

DISGUISE—Let us not use disguise.—*mā rā fareb kardan na bīyad*

DISGRACE—To do so would be a disgrace to us.—*az chūn* *in* *kardan āb rū, mā rekhta khūshad shud.* Or *az chūn* *in* *munkir mā dar chūn i-naf'āl khūsham uftād* Or *in* *shī* *ba mā* (magillat) *khūshad āward* (gillat *karūhiyat* be *i-cāl* be *hurmat* *faqlat* *janat.*) Or *in* *shī* *marā* (makrūh) *khūshad ākhū* (mulawwaj)

DISHONEST—They are very dishonest.—*chūn* *khūnī* (khūn) *and* (be-diyūnat *khūyūnat-lūr*) Or *khūyūnat* *i-chūn* *ma rūf ast wa fasād-i-afsad gūhir*

DISLIKE—I dislike their company very much.—*marāfakat* *i-chūn* *bi-kull pāwand na dāram.* Or *az muhhlīlat-i-* *chūn* (dar *dil-i-man* *nafrat* *padīd* *mī-āyad.*) (karūhiyat

or *tanaffur* or *hakānat dāram*) Or, *dar silk-i-murā-
nasat-i-eshūn munsaltā shudan na mī-khwāham* Or,
*az mūndan dar halka, e suhbat-i-eshūn dīl-am mutanaffir
mī-shavad*

DISMISSED—The king dismissed the courtiers—*pādshāh
ahl-i-darbār-i-ā (murakhhhas) kardand. (rukhṣat, bar-
khāst)*

DISOBEY—I cannot disobey his orders—*man radd-i-far-
mūn-i-o-rā na mī-tawānam kard* Or, *man hukm-ash na mī-
tawānam shikast* Or, *man na mī-tawānam ki (sar-i-khud
az halka, e inkuyād-ash bar āwaram)* (*ʿadūl-i-hukm-ash
br-kunam, ghūshiya, e mutābaʿat-i-o az dosh-i-khud buyān-
dāzam*)

DISPLAYS—Herein he displays great talent—*dar īn masla-
hat (istīʿād-i-o zāhir mī-shavad)* (*firūsat-ash ba zuhūr
mī āyad, idākh-ash huwardā mī-āyad or gardad, zahāwat-
ash padīd mī-āyad, majūl-ash ruḥh mī-namāyad*)

DISPLEASED—They became much displeased—*eshūn bisyār
(nā khūsh) shudand (mukaddar, ranjīda, āzurda,
tira)*

DISPOSE—Can you dispose of these goods for me?—*īn
āshiyā barā, e man ba (tyārat) farokhtan mī-tawānedʿ
(saudā)*

DISPUTE—What is the dispute between you two?—*mā bain-
i-shumā har dū chī takrār astʿ* Or, *dar miyān-i-shumā
wa o chī (bahs) astʿ* (*mubāhasa, ibtihās, qazīya, shor
wa fasād, nizūʿ, munāzaʿat, tanāzuʿ, khar-khasha,
mujādila*)

DISSATISFIED—Why are you dissatisfied?—*chūā (ghair-
i-āzī) hastedʿ* (*az īn amr be i-āzī, nū rāz*)

DISSOLVES—The sun dissolves the snow—*āftāb yakh-rā
gudāzad* Or, *paritāb-i-shams baraf-i-nishasta-i-ā āb mī-
kunad* Or, *tāb i-khursheed yakh basta-i-ā hall mī-kunad*

DISSUADE—Cannot you dissuade him from doing so again—
*shumā o-rā (manʿ na mī-tawāned kard) ki o īn chizīn sār
bāz na kunadʿ* (*mānʿ na mī-tawāned shud*)

DISTANCE—What distance is the city of Baghizai from this place —az in jū shahr-i-bagh izd chi musfir la dūrud? Or mā bain in jū wa shahr i-bagh izd chi kudar (infirwat) ast? (ba d baid masafat musakat.)

DISTENDED—Having distended his belly with food he at last perished.—shikam-i-khūl-rū pur az ta am larid (halūk shud). (faut shud jūn-i-andagiyash lab rez gushit i sfr i ākhīrat kard intikāl kard vālat namūd ba halūk rasid jūn ba hāfēk taslim kard jūn-ash bar āmad az dāru / sand ba dāru-i-bakū shūst az jahān i-fūat rakht bar bast dā' i-ajal-rū labbaik gust az jūn widū kard; nearly jūn-ash ba lab āmad ba jūn āmad.)

DISTINCT—His articulation is clear and distinct.—talaffuz i-o pūf wa (fahīh) ast. (makhruj-dār)

DISTINGUISH—I cannot distinguish these two letters.—mā-bain i in hārof har dū (infrikh) na mī-tawānam kard. (farēk imtiyāz tamiz mumāyiz.)

DISTRESS—She is now in great distress.—aknūn ūn lūn dar (muṣibat i-shadid) uftāda ast (sakhāf i-nirāb-i tam-m tang-dast) Or ilhāl ūn mīd i (dīl-dahūsta) ast (parāganda wa parehūn khāṭir khāsta-khāṭir) Or bakhā-i-jam'iyat i-khāṭir-ash burīda ast wa gul i-ārām razhmīda

DIVERSION—This is their diversion.—in kār (lālat) ye ashūn ast. (tafarrah i-dīl nuzhat i-khāṭir nishāl-i-balb i-ārab i-dīl) Or az in kār imlāz i-tab āpīl mī-namūyand

DIVIDEND—A dividend on his estate will be paid the first of next month.—be ātrikh-i-ghurra, s mīh i-āyanda (hīz) az māl-ash dīda khāṭirhad shud (mas'um āppu pīrn bakhāh)

DOCK—The vessel is now in dock repairing.—jahūz ilhāl burī, s (marammat dar sundr) ast. (ta mīr shudan dar ta mīr-khāna, s jahūz.)

DOCTRINE—This is very strange doctrine.—in upūl i-bīriyār qīb ast.

DOSE—He has taken two doses of this medicine.—o dū

k'huāl az īn dawū khurda ast Or, o dū habba e dūrū
grifta ast (pills)

DOUBLE—Double this string, and then it will do—in
rassan-i-bārik dū tā bi-kun ki kīfāyat k'huūhad kard Or,
īn rassan (muza'af bi-kun) tā ba kār bi-khurad (dū
chand bi-kun, taz'īf bi-sāz, az'āf bi-kun)

DOUBLE—Is this paper double?—*āyā īn kūghaz dū tā ast?*

DOUBTFUL—It is doubtful if he will come—*dar bāb-i-*
āmadan-ash (shakh) ast (*shābha*) Or, *āmadan-ash*
tashkīk dūrad

DRAW—How can one horse drag such a load?—*yāk asp*
chīgūna īn chunīn bār mī-tauānad kashīd? Or *ba chī*
taur yak asp kīfāyat-i-kashīdan-i-īn bār mī-kunad?

DRAIN—There is a drain under the house—*zer-i-khāna*
(badar-i-āu) ast (*āb-guzar, āb-lūla, jūb, āb-rāh,*
bālū'at)

DRAUGHT—Give me one draught of water—*yak (kaṭrū), e*
āb ba man bi-dih (*jur'a*)

*DRAW—Make the figures, and draw a line—*hīndasā bi-*
nawīs wa (khatt) bi-hash (*saṭar*)

DRAWBACK—Is there any drawback on these goods?—*bar*
īn asbāb hech (dastūrī) ast? (*vazī'at pl wazā, i'*)

DREAM—I thought thus in a dream—*dar khwābe īn*
chunīn (dīdam) (*khayāl dāshtam, muhlīm sākhdam*)

DRESS—He cares nothing about dress—*o az bābat i libās-*
i-khud fikre na dūrad Or, o ba (*poshūk*) *dīl-i-khud-ash na*
mī-dīhad (*tahzīb kardan, libās kardan*)

DRESSING—Wait a little, he is now dressing—*andake šabr*
bi-kun ki o (libās mī-poshad) (*mulabbis mī-gardad, libās-*
i-khud-rā dar bar mī-kunad)

DRIVES—He always drives very fast—*o hamesha kālīsha*
zūd mī-rūnad

DROVE—I drove a nail into the wall—*man melhe-rā dar*
dūwār (zadam) (*hoftam*)

* Parallel line *khatt i-mutawāzī* Right line *khatt i-mustakīm*
Circular „ „ *mustadīr* Curved „ „ *munhamī*

DRUM—The drum is beat in the fort dally.—*roz-marra*
zall dar šippūr naxūkhā mī-šarad. Or *kar roz naubat*
dar šil'a mī-xanand

DRY—This house is exceedingly dry—in *khāna ba ghūyat*
(khūshk) ast (samīl pāmīl)

DUE—That note falls due to-morrow.—*mīd-i-ān barūt*
farāī tamūm khārkhad shud. Or *wadā ān dast-ārez*
farāī ba itmūm mī-maad

DUMB—She is both dumb and deaf.—*ān xan hām (gung)*
wa hām kar ast. (lāl bukm.)

DUNCE—He has learned so long yet he is a dunce
—*muddat-i-madīd khāwānda ast wa lēkin hānāz abīd,*
ast.

DURABLE—Real and durable happiness is not attainable on
earth.—*dar īn dunyā (rūhat-i-aqlī wa mustafīm) mu-*
yassar nist (aish-i aīn wa pāddār farāb wa naahūl-i-
lūfī; iahrat-i-aqlī wa khūm masarrat-i-faqlī wa pūbī;
imblel-i-mūkhilī wa mustamarr)

DUTY—Do these articles pay duty?—*āyī īn ajāl mākhīl*
i-gumruk dārad? Or *āyī īn asbāb gumruki ast?*

DWARF—A dwarf is one who is little in stature.—*shakhsh-e-rū*
(kūlūh-kadū) mī-goyand ki kadd ī-kūlūh dārad (kapīru
l-kadd.)

DWELL—Dwell where he may he is unhappy.—*jū, ki o*
manxīl dārad nā khūsh mī-mūnad.

E.

EAGER—He is eager to undertake the business.—*o*
(mūkhīd) ba kār kardan ast. (shū,ik.) Or *o iaktiyāf ba*
kār kardan dārad. Or *khāpkhīsh dārad ki kār ba gimma,*
khūd gīrad

EAGERNESS—He shows great eagerness to learn.—*ba dars*
khāpāndan khāpkhīsh-i-bisīyūr (pāhīr mī-kunad). (mī
namūyad.) Or *ba tadris dīl-i-khūd-rū mī-dīhad*

EARS—You deafen one's ears by your noise —*ba shor-i shumā goshkhā, e mardum (pūra) mī-shavad (darīda)*

EARN—In this way I can earn ten rupees a month —*badīn taur man dah rūpariya fī māh hūsul mī-tawānam kard*

EARNEST—You are not in earnest in what you say, you only jest —*shumā rāst na mī-goyed, shaukhī mī kuned*
Or, *dar qustār-i shumā sadākat nīst balki (tamashkhū) ma'lūm mī-shavad (zarāfat, mazāhat, hazal-bāzī, tīb-āmezī, muṭūyaba-go, ī, bazla-go, ī, latīfa-go, ī, imbisāt)*

EARNEST—I gave ten rupees earnest money —*man dah rūpariya ba ṭarīk-i-(bar'āna) dādam (ta'rīb, tamsīh)*

EARTHENWARE—They manufacture earthenware —*eshān (zurūf-i-sifālī) mī-sāzand*

EARTHQUAKE—An earthquake was felt lately in this neighbourhood —*chand roz guzashṭa dar īn nawāhī larza, e zamīn būd* Or, *kabl az īn dar īn mahalla (jumbish)¹ i-zamīn (āmad)² ¹(tuzalzul, zulzala) ²(uftād)*

EAST—Do you travel east, west, north, or south? —*āyā ba sū, e mashrik, yā maghrib, yā shumāl yā janūb safr mī-kuned?*

EASE—He lives at ease —*o rozgār-i-khud-rā dar (khūshī) mī-guzānad (āfāhiyat, ārām, 'aish, farāghat, āhat, tana'um, asā, ish, fārighu-l-bālīgh, farḥanda-kālī, khurramī, amn, imbisāt)*

EASY—I will set you an easy lesson —*shumā-iā sabak-i-(āsān) khwāham dād. (sahl, salīs, as, hal)*

EAT—[In Persia people eat according to their class, thus —*hakīmān ser khurand, 'ābidān nīm ser khurand, zāhidān tā sadd i amk khurand, pīrān khurand tā 'arak bar āyad, jawānān khurand tā ṭabak bar gīrand*]

EBB—The tide has begun to ebb —*jazr-i-āb-i-bahr shu'ū' shuda ast* Or, *āb-i-bahr (jazr shudan girifta) ast (dar ibtidā, e jazr)*

ECLIPSE—There will soon be a solar eclipse —*ba'd az chand roz (kusūf-i-āftāb wāqī) khwāhad shud. (āftāb mahjūb, āf'āb girifta)*

mihrbānī, e sābika, e shumā marā ummed mī-dihad Or,
talattuf-i-peshīn-i-shumā marā (jur, at) mī-dihad (tasallī)
 Or, *altāf-i-salf-i-shumā dīl-i-marā (istimālat) mī-kunad*
(tahrīs ba kārē)

ENCOURAGEMENT—This affords me encouragement—in
ba man (tasallī) mī-dihad (istimālat, tahrīs, tahrīk)

END—There is no end to his talking—*kāl-kāl-i-o intihā*
na dārad. Or, *sulḥan guṣṭan-i-o-rā andāza nīst*

ENDEAVOUR—I must endeavour to see him to-day—*marā*
bāyad ki imroz (ba mulākāt-i-o) sā'ī bi-namāyam (mu-
lākāt bā o, mulākāt-i-o rā) Or, *bāyad ki imroz ba (dīdār*
ash kaṣḍ bi-kunam) (sharḥ-i-mulāzīm-ash 'azm bi-sāzam)

ENDORSEMENT—This note wants your endorsement—in
tamassuk dast-ḥaṭṭ-i-shumū mī-ḥwāhad Or, *bar īn*
barāt ṣaḥīḥ-i-shumū (zarūr) ast (lāzīm, dar-kūr)

ENEMY—The cat is the enemy of the mouse—*qurba ba*
mūsh 'adāwat i-(ẓātī) dārad (jibillī, ṭab'ī) Or, *qurba*
wa mūsh bāham az aṣḥiyat muḥḥatalif and Or, *mā bain-*
i-qurba wa mūsh az sirisht (iḥḥitlāf) ast (ḥḥulūf.)

ENERGY—He goes to work with great energy—*o ba sar*
garmī e tamūm (ba) hū mashghūl mī shavad (dar) Or,
o ba kharat-i-dīl hūr mī-kunad Or, *az jūn wa dīl sa'ī e*
lūr mī namāyad

ENGAGED—I have engaged him as my servant—*man*
o rā ba taur i-nauhar (quzūshṭa) am. (muharrar harda,
dar kūr mu'ayyan harda) Or, *man o-rā nauhar dāshṭa*
am

ENGAGEMENT—I have an engagement this evening, and
 therefore cannot accept your invitation—*imshab (shughl-*
ī) dūram liḥazū da'wat i-shumū yūbat na mī tauānam
lard (To dinner, da'wat i-ziyāfat, to a dance, da'wat i-
rakṣ, to a party, fete, da'wat-i-muḥmānī, da'wat-i-ṣulḥat)

ENGLAND—Have you ever been in England?—*āyū dar*
mulk i-Inglistān gūhe būda ed?

ENGRAVER—Send for an engraver.—*(muhīlanc)-rā bi-*
ṭalāḥ (ḥal-kāl e)

māl-i-khud-rā ba pīsar-i-a'zam ba wasīyat dād Or, o murderer a wasīyat kard ki *imlāk-i-man ba pīsar-i-buzurg-am dāda shavad*

ETERNAL—They who fear God will obtain eternal happiness —*ānān ki az allāh-i-ta'ālā tarsand rāhat-i-'ukbā khwāhand yāft* Or, *ānān ki az khudā khawf mī-dārānd 'aish-i-(mudām) hāsul mī-namāyānd* (*jāwīd, abadī, lā fanā, bā bakā*)

EUROPEAN—European articles are now plentiful —*chīzhā, e farangistān hālan (farāuān) and (wāfir, ba ifrāt, ba hasrat, kasī, ba wafūr)*

EVEN—Draw two even lines —*dū khatt-i-mutawāzī bi-kash*

EVIDENT—It is evident you are mistaken —(*zāhir*) *ast ki shumā ghalaṭī khurda ed* (*wāzih, huwardā, paidā, roshan, āshkūr, mubayyin, ba wuzūh*)

EVENING—I expect to see him this evening —*man imshab mulākūt-i-o-i-ā (intizār mī-kasham) (muntazir mī-bāsham)*
O1, *man imshab muntazir-i-tashrīf-i-o mī-bāsham*

EVENT—This is a melancholy event —*īn wākī'a ghamnāh ast* Or, *īn sāmhā maghmūm ast* Or, *īn hādīsa andoh-āgīn ast* Or, *īn ittifāk ranj-āwar ast*

EVIDENCE—By the evidence produced in court, his guilt was proved —*ba gawāhī ki dar 'adālat āwārand jur-mash (ṣābit) shud* (*masbūt, sabūt, isbāt, sabūt*)

EVIL—His coming caused much evil to many —*az āmadan-ash ba jam'-i-kasīn qabāhat rasīd* Or, *āmadan-ash mūjib-i-(ranj)-i-unās gardīd* (*malāl, āshob, dāhiyat*)

EVIL—In this world evil and good are found —*dar īn jahān badī wa nekoī bāham marjūd ast* Or, *dar īn dunyā qabāhat wa ṣalāhiyat yāfta mī-shavānd*

EXALTS—He neither exalts nor abases himself —*o na khweshtan-i-ā fuzūnī nihad na tan dar zabūnī dihad*
O1, *na khud-i-ā tarjīh dihad wa na zabūn sāzad*

EXAMPLE—That lady is an example to all around her —*an bānū barā, e dīgar bānūwān (mīsale) ast* (*zarv-i-misal, namūdār, unmūdaj, unmūzaj*)

EXCELS—He excels every one in intelligence—o dar dīnā,ī (bar hama salāfat mī-līrād) (as hama go e tab-kat mī-rāyad as or bar hama musallakat mī-kunād or harsād.)

EXCEPTIONABLE—What you propose I think, is exceptionable in one particular.—Inchī shunād tajwīs mī-kunād dar īn yak nakīta (kūhīl ī-īstīrād) ast. (Dīk ī-īstīyāt mustamīk.) Or mavākātē kī shunād mī-farmāyad dar yak nukta jās (īstīmād) mī-līshād. (īstīrād.)

EXCHANGE—I will give you this in exchange for that.—man ba waq ī-īn īn chīs ba shunād khīrām dād Or man īn chīs rī ba īn chīs ba shunād (tabaddul) khīrām kard. (badal waq taladī utīhadād.)

EXCHANGE—The exchange is a place where merchants meet to transact business.—bāzār-gūh jās ast kī tājīrān barjās īrās kār ī-īyārāt jam mī-sharand. Or (māddal) jās ast kī dar īn sarāfgarān ba juhol-ī-dād o sīdā bāham girīd mī-āyand. (mafrīf.)

EXCHANGE—I have no desire to exchange situations with you.—man khīrāmīsh na āīram kī jās khīrād-rī ba jās shunād badal bī-kunam.

EXCITE—Let us excite each other to study.—īyā kī mā yak dīgar-rī (tahrīf ba tālīm) bī-kunam. (tahrīf-ī-tālīm targhīb-ī-tadrīs)

EXCUSE—Pray excuse my not having formerly written to you.—as adām-ī-nawīshītan-ī-man as rās lūf māgūr bī dīrd

EXCUSE—They made many excuses.—akān bīshyār uqr (kardand) (āwardand; nihādand.) Or ashān bīshyār māgarāt khīrāstand.

EXECUTOR—Who is the executor to his estate?—waqī's (wārā)s o kīst? (īrā mīrās; māurūga.)

EXECUTED—Three men were executed for murder last Monday.—dā shamba guzashīta ba sabab-ī-khūn-afshānī si mardumūn (tanīb andūkhīta) shudand. (ba dar kashīda; palāba xada)

EXPECT—Do you expect to see him shortly?—*muntazir mī-bāshed ki o rā zūd bi bīned* Or, *mutakki' mī bāshed ki mulūkāt i-o zūd bi-kūned* Or, (*mutarakkib mī bāshed*) *ki mulūkāt bado zūd bi-kūned* (*tawakkū' dāred; ummed dāred, mutawakkil' or mutarassid mī bāshed*)

EXPULSED—The king expelled him from the land—*bād-shāh farmūd tā o-rā az diyār (ihhrāj) kardand.* (*ihhrāj; jila, o wāṭn, budar, berūn*)

EXPENSE—What will be the expense of doing this?—*az kardan-i-in lharch chi kadar lhawāhad būd?*

EXPERIENCE—He has experience in business—*o dar kūr tajriba dārad* Or, *o dar kūr (mushakk) ast* (*ahl-i-imtihān*)

EXPLAIN—If you ask, he will explain any part which you do not understand—*ānchi shumā na mī-fahmed aqar az o lhawāhed pursid o (baiyan)-i-ān lhawāhad kard* (*sharh, taklīr, inkishāf, tafsīr, izhūr, ta, uil; tabyīn, kashf*) Or, *aqar az o istifsār bi farmāyed, mushkil i-shumā hall lhawāhad kard*

EXPORTED—Much indigo was exported last month—*dar māl-i-guzashta nīl-i-firūnān az diyār (rawāna) shud* (*ihhrāj kardā, nakl-i-iskāl kardā, irēul dāshta*)

EXPORTATION—These articles are for exportation—*in ajnās muntakla ast* Or, *in asbāb barū, e (nakl-i-iskāl) mī-bāshad* (*ihhrāj shudan az mull.*)

EXPRESSED—I don't know how this phrase is expressed in English—*man na mī dānam ki in (kalām)-rā dar lisān-i-inglisī chi sūn tarjuma mī kunand* (*istilāh, 'ibarat, guftār*)

EXTENT—This is the extent of their learning—*hadd-i-ta'lim-i-eshān badīn jū ast* Or, *in muntahā, e sawād-i-eshān ast* Or, *badīn (martaba, e) 'ulūm-i-eshān rasīda ast* (*māya, e*)

EXTRACT—I showed you an extract from this letter—*man az in khatt (intikhābe) shumā-rā namūdam* (*ymāle, kaṭ'-i-chīda*)

EXTRAVAGANT—His children are extravagant.—*farzandān-ī* (*murīf*) and. (*farūl-kharch mubazzir baḡlī nūl mī kum.*)

EYEBROWS—Her eyebrows are arched.—*abrūyān-ī-ān kan ba miḡal-ī mī khūb* and.

EYES—How can you write if you shut your eyes?—*agar shunū chashm-ī khūd rū li-banded chigūna mī-tawāned nāwsh.*

F

FABLES—This is a book of fables.—*In kitāb-ī kiffa ast* Or *in kitāb (muhtamil) bar afsūnāha mī-lāshad.* (*mutaʿammīn.*)

FACE—Her face is fair.—*rang-ī-rū, ān bīnū (safaid) ast.* (*aspid*)

FACTORY—Formerly there was an indigo factory here.—*pesh as ī (kār-khāna, s. nū) īn jād bād (j. l. kūr olūr ī-nīl.)*

FAILED—Had it not been for his assistance I should have failed in my purpose.—*agar oward (mudda) na mī namūd (dar hūf-ī-mudda, s. khūd maḡrūm shudam).* *Yā ānat; muāwanat dast-gīrī pū, s. wardī; waḡḡat; hīmīyat madad.* *Yā kām-ī-dīl-ī-man barnayīmads yūd-ī-man bar mūrūd-ī-dīl na rasīds jām-ī-arzūyam hamchunūn pur mīnds.*

FAINTED—From fatigue and hunger they fainted away — *as mīndagī wa gurīnagī dar ghāsh āmadand* Or *as koft-ī-asf wa fākh ghāsh gīrīfand* Or *as (be-ḡḡat) wa jū be-koḡ shudand.* (*faro mīndagī dar mīndagī.*)

FAIR—It is now fair you can go.—*ālāll āmān be saḡūb ast shunū mī-tawāned raft.*

FAITHFUL—He is an old and faithful servant.—*o nākar-ī kādīm wa mīndār ast*

FALL—He was killed by a fall from his horse.—*o as aspid khūd ba samīn wīd wa mūrūd*

FALSE—Be assured that the report is false.—*yāfīn kun kī*

in lhabar (darogh ast) (pāya na dārad, az zewar-i-şidk mu'arrā ast, būtil ast)

FAMILY—He has a large family —o 'iyāl-i-bisuyār dārad

FAMINE—So scarce was corn in that city, that it was feared there would be a famine —dar ān shahr ghalla chandān (ba killat) būd ki lhauf-i-kaht wa lhushk-sālī būd (kamī)

FAN—It is now cold, what need have you of a fan?—ilhāl sard ast, zarūratī, e bād zan chīst? Or, hūlan mausim i-sarmā ast, ihtiyāj i-(bād hash) chīst? (bād-bezan, mir-waha)

FASCINATED—She has entirely fascinated my heart—ān parī-rū dīl-i-marā burda ast Or, ān ma'shūka marā faresta harda ast Or, ba muhabbat-i-ān māk-rū giriftār āmadam Or, ān sarw-sahī dīl-am az dast rabūda ast Or, man dīl az dast dūda, e ān māk-wash hastam Or, tā, ir-i-dīl-am asī-i-dām-i-ān mushkīn-bū, e gardīda ast Or, ān dīl-fareb marā az sar o pū dar dām-i-'ishk-i-lhud andākhta ast Or, ān (nāznīn) dīl-i-marā bi-l-hull ba l-hud hashīda ast (sayād-i-said-i-dīl-i-'ashkīn)

FASTENED—Have you fastened the saddle on the horse?—āyā bar asp zīn nuhāda ed? Or, ba asp zīn-rā basta ed? Or, asp-rā zīn harda ed?

FAT—Are these sheep fat or lean?—īn gūsfandhā (farbīh)¹ yā lāghī² and? ¹(amīn) ²(nahīf, zaft)

FATHERLESS—He died there, leaving a widow and five fatherless children —o ān jū murd wa būwā-zan ba ma' panj farzand yatīm guzāsht

FATIGUED—I am very much fatigued with walking —az gasht o gard man kofta am Or, az bisuyār raftan marā (koftagī) girifta ast (māndagī) Or, dar rāh darāz iāndam wa (sust) māndam (faro, dar)

FAULT—Those things are not yet ready, whose fault is it?—īn chīzhā hanoz taryār nayand, khatā az kīst?

FAULTLESS—Who is there that is faultless?—kudām kas (be kuşū) ast (ma'sūm, be takşir, be khatā, be gu rāh)

- FAVOURABLE**—The wind on the river is favourable for going up the river.—*barā, s raftan ba bālā, s nahr lād* (muwāḥḥ) *ast* (shurfa)
- FAVOUR**—Pray favour me with your address.—*az rū, s luff nūm o nīsh īn ī khāna, s khād ba man bi-dihed.*
- FAVOURITE**—This little boy is my favourite.—*īn ḡisḥak az īr ī-man ast.* Or *īn kōlak* (mahḥub) *ī-man ast.* (maḡlūb.)
- FEAR**—We ought to fear God more than man.—*mā-rū bāyad kī mā kar kadar kī az mardumān mī-tarāw xiyāda az ān khānf ī khudā dāshita būshem*
- FEAR**—I would have gone there but I went not, from fear of its being too late ere I arrived.—*man ān jū mī raftam wa lekīn az khānf ī-der āmadam na raftam.*
- FEATHER**—This feather is very beautiful.—*īn par bīstiyār* (khāb-pūrat) *ast.* (kāsīm jamīl)
- FEATURE**—The features of these two are alike.—*shakl ī īn dū tā ba yak dīgar* (mushṭabī *ast*) (mushābahat or iktibāh dūrad bāham mī khārad muwāḥḥ or mushābih *ast*)
- FEETLE**—He is now very feeble—he is unable to stir from home.—*āzlag o buriyār ʿaʿf ast wa az maḥām-ī khād* (karakat) *na mī tawānad kard* (taharruk jumlish.)
- FEEDS**—The squirrel feeds chiefly upon fruit.—*māsh-ī-par anda bi-ī khāssa bar mewa xīndagī mī-kunad.*
- FERRY BOAT**—There is a ferry boat at this place.—*badīn jū* (kīshī, s mūr) *ast.* (ma bar kīshī, s guḡra)
- FERTILE**—The whole soil of that country is fertile.—*tamām zamīn-ī ān diyār* (sar-khīl) *ast.* (zar-khāz barūmand; khābīl-ī fīrūʿat.)
- FETCH**—Go, fetch some fruit out of the garden.—*bi raw kadre mewa az bāgh biyār*
- FEW**—I know not if many or few were there.—*man na mī dānam kī dar ān jū kaspīr būdand yā kāsīl*
- FIGHT**—It is better to sit still than to fight.—*khāmoah nīshāstan az bar khāstan ba jāng bīhtar ast.*
- FIGURATIVE**—This is a figurative mode of speaking.—*īn*

ṭaur-i-guṭt-gū tamsīl-āmez ast. Or, *īn tarz-i-kalām (mu-sajja') ast* (*murassa', mukallal, rangīn*)

FILE—File the screw —*īn pech-rā (sohan bi-kun)* (*bi-sā,e*)

FILE—File these papers —*īn kāghazhā-rā (rishta bi-kun)*
(*dar misal bi-guzār, dākhil-i-daftar bi-kun.*)

FILL—Fill this tub with water.—*īn hauz-i-chūbīn-rā az āb pur bi-kun*

FINAL—The final dividend on his estate will be paid tomorrow —*faīda (kist-i-ākharīn) az ʔmlāk-ash adā karda khwāhad shud* (*maksam-i-mu,alakhkhar*)

FIND—I have lost my pen, see if you can find it.—*man kalam-i-khud-rā gum karda am, bi-bīned magar ān-rā paidā bi kuned*

FOUND—I found it underneath the table.—*ān-rā zer-i-mez (yāftam)* (*paidā kardam*)

FINED—If you do so again, you must be fined —*agar wakt-i-dīgar īn chunīn kār bi-kuned (az shumā jurmāna girifta) khwāhad shud* (*ba shumā musādīra nihāda*)

FINISH—Help me to finish this letter —*dar (tamām kardan)-i-īn khatt ba man mu'āwanat bi-kun* (*itmām*)

FIRST—What is now the first thing to be done?—*ikhāl kudām chīz peshtar bāyad kard*

FISHERMEN—I saw some fishermen laying their net —*chand mākhi-gīr ān-rā dīdam ki (dām)¹-i-khud-rā nī-(nihād-and)²* ¹(*shabka, nashbīl*) ²(*gustardand, guzāshtand, andākhtand*)

FIT—He is not at all fit for this work.—*o lā,ik-i-īn hār mutlakan nīst*

FIXED—What day have you fixed upon to go there?—*barā,e raftan badān jā kudām roz mukarrar karda ed?*

FLAG—I have seen a flag at the fort.—*man 'alams-i-ā dar kil'a dīda am*

FLAT—What is the shape of the earth, round, flat, square, or oval?—*sūrat-i-kura,e zamīn chī ṭaur ast?* (*mudawwī, mustawī, murabba', yā baizawī* (*mustadīr*))

FLATTER—Why do you flatter me so?—*chirā īn chunīn*

[our word (khalakamad) mi-kur'd? (chāplūst ta-malluk.)

FLATTERY—We ought not to listen to the words of flattery.—na shāyad ki (mā ba sukhanān-i-khalakamad gosh bi-dihem). (mā sukhanān-i-chāplūst-rū gosh bi-kunem.)

FLIE—Why should we flee? there is no danger.—chīnū mā bi-gurram? khawf nist.

FLING—What flowers are these? fling them away.—In gulshā chī kīam and? Jāhā-rū biyandā.

FLINT—Fire is produced by flint and steel.—ar (chahwāk aidan) āshā paidī mīsharad. (kaddāb wa fālid.) [Tinder harrūka sokhta]

FLOAT—It is high water the vessel will now float.—waft i-madd-i-bahr ast iškāl jahāz būdā, āb khwāhad raft.

FLOCK—I saw there a flock of sheep.—man ān jū (ghalle), ā gūsfand didam. (rama.)

FLOOR—The floor of this room wants repairing.—farrash i-in ājra marāmat (mī-khwāhad). (alab ast.)

FLOUR—Bread is made of flour.—nān ā ārd sikhā mīsharad

FLOWERS—You must not pluck these flowers.—shumā-rū na shāyad ki in gulshā bi-chīnad. Or in gulshā-rū chīdan na bāyad.

FLUTE—He can play upon the flute.—o nai, ā labak tawānad (damid). (naxshī rad.)

FLIES—There are a number of flies.—in jū magasīn pur mī-bāshand.

FLY—He cut the parrot a wing, lest it should fly away.—o par-i-ū (burid ki o na parad). (kandīd iā o parwīs na kumad bar kashid ki o ba parwīs dar nayāyad chīd ki o dar parwīs nayāyad)

FOG—In the morning there is a thick fog here.—bāmdād in jū bukhār i-ghālig mī-bāshad. Or magla ā subh in jū naxh-i-kāf mī-bāshad.

FOLD—Fold these things in paper.—in chīzā-rū dar

kāghaz (*malṣūf bi-kun*) (*liṣāfa bi-kun*, *dar naward*, *taṭ bi-kun*, *bi-pech*)

FOLLOW—You go before, I will follow — *pes̄h bi-rau man pas-i-tū khwāham āmad* Or, *sābik bāsh man dar ('akab)-i-tū khwāham āmad* (*pusht*, *pat*)

FOND—I am not at all fond of that fruit — *ān meua mutlak (pasand na dāram)* (*marā khūsh na mī-āyad*, *marā khūsh nīst*.)

FOOD—What sort of food is this? — *īn (khurāk) chī kism ast?* (*khursh*, *kūt*, *ta'ām*, *ghizā*)

FOOL—He is a great fool — *o (ahmake) 'azīm ast.* (*abla, e*, *nā-dāne*; *sādah-lauhe*, *bewukūfe*, *khariṣe*)

FOOLISHNESS—To be angry without a cause is foolishness — *be sabab (dar khashm āmadan)¹ (nā-dānī)² ast* ¹(*ghussa shudan*, *kahr girftan*, *ghazb namūdan*, *rū, e darham kashīdan*) ²(*kālīw rangī*; *khayāl-i-bāṭil*)

FOOT—Look at the horse's foot — *ba sum-i-asp bi-bīn* Or, **dar sum-i-asp (naẓar) bi kuned* (*nigāh*, *mulāhaza*)

FORBID—Why did you forbid him to come? — *chirā az āmadan-i-īn jā o-rā (man' karded)?* (*mumāna'at* or *nahī karded*, *mumtani'* or *māni' bāshed*)

FORCE—The stream now runs with great force — *juriyān-i-nahr ilhāl ba zor mī-ravad*

FOREHEAD—He fell down and cut his forehead — *o ba zamīn uftād wa peshāna, e khud-rā (majrūh kard)* (*kaṭa'* or *munkaṭī' kard*, *burīd*)

FOREIGN—He is gone to a foreign country — *o ba mulk-i-ghair rafta ast*

FORETELL—Who can foretell what will happen on the morrow? — *ki pes̄h mī-tawūnad guft ki farda az pāda, e ghaib chī hādīsa (sādir khwāhad shud)?* (*rū, e khwāhad dād*, *wākī' khwāhad shud*, *ba zuhūr khwāhad pawcast*)

FORFEIT—For doing this you must forfeit a rupee — *az chunīn kardan (ba shumā yak rūpariya jarīmāna dādānī*

biyāhad shud) (as shumā yak vāsiya jarima yāsta khāyāhad shud)

F ORGET—Don't forget to tell him what I said to you.—
 āchi ba shumā guftam hamān sukhān ba vā li-goyrd
 (farāmōsh na kunād.) (nāst ma shavd.)

F ORGIVEN—If he had acknowledged his fault, I should
 have forgiven him.—agar o ba gumāh ē-khād ikrār karde
 man o-rīma gūr dāhtam.) (i krār karde man ma saraf
 ē-o kabūl dāhtam.) Or agar o bar takfīr-ē khād ād, ā
 shode man o-rī ma gūf kardeam. Or agar o kufār-ē
 khād gūhr karde man az gumāh-āsh (dar guzāhtam)
 (ma gūf na dāhtam.)

F ORM—The form of the cypress-tree is quite straight.—
 shakl-i-sarē bi-khūl sahl ast. Or āmat-i-sarē bi-khūl
 (ikimāt) ast (rūd ād m.)

F ORMER—Which part of his letter do you think the best
 the former or the latter?—kudūm kippa, khāst-āsh shumā
 awl-īar mī-dānd (awwalīn yā ākhīrīn)? (makaddama
 yā mu, ākhīrā.)

F ORMIDABLE—The objections you make to my plan are
 indeed formidable.—(i tirīz)-i-shumā bar khāst-ī-rū, s man
 dar ā sukhān fī-kūhī sakhst ast. (i rīz tā aruz
 vād.)

F ORSAKE—Let us not forsake our friends in their distress —
 dar ālat-i-parrahūnī) dostān-ē-khād-rū na shāyad gu-
 gāht. (parīgandagī; saro mūdāgī dar mūdāgī wā
 mūdāgī shikāstāgī; iktirūlī abtārī.) Or dar ālat i
 khāstāgī mā-rū az ashvāyīn (farūghāt na bāyad dāhtī).
 (munkaṣa na bāyad shud; ḥāṣa na bāyad kard īnḥīl-
 na bāyad kard.)

F ORTUNE—He has made a large fortune.—o māl-i-firūzīn
 jam kardā ast.

F OUNDATION—The foundation of the house was laid.—(bun
 yād)-i-khāna nīhāda shud. (bīnā pāyā asās makadāt
 kīdāt)

F OUNTAINS—There are fountains of water everywhere.—

har-jū chashmahā, e āb (jūrī and) (*muḡra and; muḡrā*
or *ḡrā dārand*) Or, *har jū* (*zah-āb*) *hast* (*chashmu, e*
zāya)

FREE—You are free to do as you please —*kase mānī'-i-*
shumā na mī-shavad har chi mī-lh-wāhed bi-kuned Or,
ānchi dar mizūj-i-ḡanāb bāshad bi-farmāyed Or, *ānchi*
lh-wāhed be takalluf bi-kuned

FREEZE—It is so cold to-day, I think at night it will
freeze —*imroz īn kadar sardī ast ki* (*gumān dāram*) *ki ba*
shab zamīn yah *basta lh-wāhad shud* (*ihtimāl dārad*)

FREIGHT—I have engaged the whole of this vessel's freight
ān kadar ki mahmūla dārad īn jahāz-rū ba uḡrat
ḡuḡsta am Or, *man* (*shart*)-*i-mahmūla, e tamām jahāz*
hāda am (*ikār*)

FRESH—These greens are fresh from the garden —*īn tara*
az bāgh tūza and

FREQUENT—I have frequent opportunities of seeing it.
—*ba dīdan-ash marā* (*maukī'*) *bisuyār ast* (*fursat;*
kābū)

FRIEND—What shall I do? I have no friend —*chi kunam?*
man (*doste*) *na dā am* (*mukhlis, khalīl, mūnis, muhibb,*
habīb, yār, mushfik, shafik, mahrum-rūz, ham-nafs)

FRIENDLESS—I am now entirely friendless —*ihāl man be*
dost hastam

FRIGHTFUL—I have seen a most frightful figure —(*shakle*
hawnāk) *dīdam* (*harkale wahshatnāk, dew-simā*)

FRUGAL—How does he manage his household affairs? is
he frugal or extravagant?—*o umūrāt-i-khānagī, e khud-rā*
chigūna ba saranjām mī-rasānad? (*ba kifāyat yā ba*
fazūlī)? (*ba kinā'at yā ba isrāf*)

FULL—Is this cask empty or full?—*īn* (*barmīl*) *tihī ast yā*
pur? (*khambak*.)

FULFILLED—The purpose for which you sent me has been
fulfilled —*kā e ki barā, e ān shumā marā firistāded* (*tamām*
shuda) *ast* (*ba itmām or ba sar rasīda*)

FURNISH—How soon can you furnish these things?—*īn*

chishā ba chī wjal (mukhiyā) mīlawīnēd kard
(mawjūd mawjūtar dīyār)

FURNITURE—He makes all kinds of furniture —(raḥt i
hāna) as har firm mī-lārad. (arṣū-l-baḥt)

FUTURE—We cannot see into futurity —rū (hālar i
mustakill) na dānam. (aḥwāl-i-ḥayāda)

G

GATHER—Gather up the crumbs —rēzah, nān bar chīn.

GAZE—Do you expect much gain from this trade?—as in
poḥa lawakku-i-rūd-i-tūyār dāred? Or as in hīra
(muntarakkīb)-i-naḥ-i-firwān mī-shard? (mutararḥ d)
Or riyā dārd ki as in ḥaib māl-i-kayr ba dast-i-(shumā
hāwīhad āmad). (hāwī hāwīhad āwad.)

GARDEN—Why have you left the garden gate open?—chīn
darwāza, bāgh wī gūzāshā ed?

GENEFERITY—There are no limits to his generosity —ḥad-
i-sakhāwat-ash nist. Or karm-ash (nā malūlūd ast). (ḥad
or intihā na dārad.)

GENEROUS—He is very generous and gentle,—o sakhā wa
karm-dī ast Or o karīm wa raḥīm ast. Or o faḥyūr
wa ḥallīm ast

GENTLEMAN—Are you acquainted with that gentleman?—
badīn khūn aḥīb (ma rīfat dāred)? (dāhāwī dāred rū-
shīnā mī-būshad.)

GEOGRAPHY—He has composed a book on geography —
dar ilm-i-ḥuḡhānīfiya) kīlūbe taḥrīf kardā ast. (arḥ)

GET—Can you get me another book like that?—mīgal i-ān
kīlūb dīgare bār, man (lawīnēd yāst)? (ba dast lawīnēd
āwad gīr-i-shumā hāwīhad āmad)

GET—You have got many books—give me one.—shumā
kutub-i-bīdīyār dāred yake as ānā ba man bē-dīhd.

GILD—Do you know how to gild paper?—shumā mī-dārd
chīgūnā kīghāg-rū zar-afshān mī-kunend? Or dīyā

tarkībe ki sahāffān kutābhā-rā ba zar mulamma' mī-kunand, shumā mī-dāned ?

GILT—He showed me a gilt picture-frame —*ān shakhs ba man khāna, e taswī-i-(mulamma' namūd) (mutallū nishān dād)*

GIRLS—He has five children, three boys and two girls —*o panj tā farzand dārad si pīsar wa dū dukhtar*

GLAD—Are you glad or sorry on this occasion ?—*dar bāb-i-īn sukhān khūsh ed yā ghamnāk ?*

GLASS—Take care, this will easily break, it is made of glass —*lhabar-dār, īn chīz ba āsānī shikasta mī-shavad az balūr ast*

GLOVES—I have bought a pair of gloves —*yak juft-i-(dast posh) kharīda am (dastāna, dast-tāba)*

GLUE—Tell the carpenter to glue these two boards together —*ba darrūdgar bi-go ki īn dū takhta ba sarīsh bāham bi (pauwand) (chaspān, yak-jū bi-kun, waṣāl bi-kun)*

GOLD—Is this chain made of gold, silver, iron, brass, or copper ?—*īn zanjīr az zar, sīm, āhan, burīnj yā mis sūkhata shuda ast ?*

GOODNESS—Have the goodness to inform me —*az rū, e lutf ba man khabar bi-dihed Or, talattuf farmūda marū (i'lām) bi-kuned (ittilū', muttali')*

GOVERN—Every one does not know how to govern —*har kas hukm-rānī kardan na mī-tauānad Oī, tūkat-i-hukūmat hādan har kas na dārad*

GOVERNOR—He is now Governor of Baghdād —*o ilhāl (hākīm)-i-baghdād ast (sūba, wālī, e farmūn)*

GRAIN—In this province much grain is produced —*dar īn (kishwar) ghalla, e bisyūr paidū mī-shavad (sūba, zill'a)*

GRAND—Whose grand house is that ?—*īn khāna, e ('ālī-shān) az ān-i-kīst ? (īafī', wasī', 'azīm)*

GRANT—Sir, be pleased to grant me this request —*sāhibū, az rū, e lutf 'arz-i-man kabūl bi-kuned Or, istid'ā, e man ijbāt bi-farmuyed*

GRATEFUL—I am grateful for your kindness —*man az*

mīhrīnīsh shumā mamnūn am Or man shāhīr-i-shīn
i-shumā hastam Or man az alīf-i-shumā (shukr-yuzīr)
hastam (shāhmand mashkūr) Or az madīas
shumā minnat pagīr am

GRATIFIED—Seeing such a school I am much gratified—
man az didan-i-shūnīn malab khānī (khāsh) am
(masrūr)

GRAZING—The horses are grazing on the plain.—aspūn dar
maidān mī-charand.

GREAT—You have done me a very great favour—shumā bar
man minnat-i-kagīr (dāshīd) ed. (mīhāda.) Or shumā
ba man shān i-a gam farāmīda ed.

GRIEV—He has caused much grief to his father—o ba
pidar-i-khūd (basiyūr ranj) rasūnīda ast. (shulā, e āh) Or
o mājib-i-sar mīyās, ghām ba pidar-i-khūd būda ast
Or o bāgī i-malāl i-kagīr ba wālīd-ash būda ast

GRIEVOUS—This is a grievous calamity—in (āfat i-agīm)
ast. (musībat-i-sangīn balā e sahkā.)

GRIND—Grind this wheat in the mill.—dar āsiyā īn (ghalla
rū biyās). (gandum-rū ārd kun.)

GROUND-RENT—What is the ground-rent of this house—
kiryās, zamīn i-īn khāna chīst?

GROW—Many flowers grow in the Khan's garden.—gulhīe
basiyūr dar bāgh-i khān-i-(wālī-shān) mī ruyand. (ālt-
shān baland makūn rastw-d-darjūt rastw-l-jū, e-gūh
sulāla, e khāndān agīmūsh-shān.)

GROWS—You have grown very tall since I saw you last—
az ān waqt ki man shumā-rū دیدam (fāzīl-i-kūmat
shuda ed). (kūld i-fawīl karda ed.)

GUARDIAN—Who is the guardian of this child?—muvabb, e
īn fīlak kīst? Or (atūlīk)-ī īn pūgār kīst? (kayim)

GUESS—Can you guess the meaning of what I say?—
dūchī mī-goyam shumā ba maflab-i-īn mī rāzd?

GUIDE—I went without a guide though I had never been
that road before.—agarchī badān rāh gūhe kabī az īn na
rastā būdam be (rāh-bar) raxūna shudam. (rah-namā
dān-i-rūh kūdī badrīk.)

H

HABIT—He is in the habit of walking out early —o 'ala s-sabāh 'ūdat-i-(gardīdan) dūrad (gasht o gard) Or, o bām-dād mu'tād ba gardīdan ast

HALL—The house has a hall and three rooms —īn khūna yal dālān dūrad wa si hujra Or, īn makām-i-ā yal auwān ast wa si kamra

HAND—Take hold of his hand —dast-ash bi-gīr

HANDKERCHIEF—Give me a handkerchief —(rū-māle) ba man bi-dih (dast-māle)

HANDLE—The handle of this drawer is broken —dasta, khāna, īn mez shakasta shud

HANDSOME—In his appearance he is handsome —o dar sūrat (khūb-sūrat) ast (latīfu-l-i'tidāl, wajih, hasin, jamāl, zībā-tulāt, zībā-huyat, badī'u-l-jamāl) O, o ba shakl nādiru-l-husn ast Or, o ba shamā'il kamāl bahyat dūrad O, o ba harkat ghāyat-i'tidāl wa nihāyat jamāl dūrad

HAND-WRITING—Do you know whose hand-writing this is?—shumā mī-dāned ki īn dast-khaf az kist?

HANG—Hang the keys upon the nail —kalīdhā ba mekh biyāwezān

HAPPEN—When did that happen?—īn hādīsa kai hādīs shud? Or, īn wākī'a kai wākī' shud? Or, kudām wakt īn ittīfāk (shud)? (uftād)

HAPPINESS—In this world no one enjoys perfect happiness —dar īn dunyā hech kas (rūhat-i-tamām) na dārad ūsā'ish-i-hakīkī, tana'um-i-kāmil)

HAPPY—They who fear God here will be happy hereafter —ānān ki dar īn jā az khudā mī-tarsand dar 'ākibat khūsh khwāhand shud Or, ān kasān-rā (farhat)-i-'ukbā dast khwāhad dād ki dar īn dunyā dar khawf-i-khudā mī-mūnand. (sa'ādat)

HARD—Is the lesson you have given me hard or easy?—

sabake ki marā dāda ad āyā (dām ast yā musakki). (your
ast yā musakki) sakl ast yā mudakki)

HARDSHIP—This is a great hardship.—In sahhil, e afm ast

HARE—The hare is a very timid animal.—khargosh buriyār
(ha-dil) ast (shur-dil khāy tarām jabl)

HARM—Is there any harm in doing this?—yā dar in
chunā lār kardan (aibe) mi-bāshad? (nukhtā
mu āyaka)

HASTE—I write in great haste to save the post.—man mi
khāyān ki khāf ba sabl i-chāpari (bi firman) lishāy
ba (sur at) i-tamām mi-nawisam. Yaxilā bi-kunam
mursal dāram irāl dāram) (tajl shūb)

HASTENED—They hastened away as fast as possible.—chun
il ba makdūr-i-khāy shūstand. Or ba sur at karchi
tamāmīr shudand. Or ba tajl-i-tamām rūh (girū gar
dīdand). (girlstand.)

HASTEN—You must try to hasten his coming.—dar bāb-i
tex rasidan-ash badin yā shumīl rī sa'l bilyad kard

HASTY—To act in a hasty manner is not wise.—dar lār
tajl kardan himūkat ast. Or dar lār mustajl shudan
az farik-āh ba'id ast. Or dar umūr tajl ba lār
burdan az yāda, e danāyat dūr ast

HAT—On entering the room he took off his hat.—ba
(mujarrad)-dākhil shudan-i-ūk kula e khāy rā az sar
bar dāsh. (shar)

HATE—Let us hate nothing but sin.—mā rā az hek chiz
nāfrat na bilyad kard māgar az gunāh. Or mā rā ba
jū-i-ma riyat az chiz kirāhiyat na bilyad kard.

HAVE—Have you any acquaintance with that gentleman?—
badūn āghā (ma rifats) dāred? (shindā l.)

HEALED—His wound is now healed.—sakhm-ash pur shuda
ast. Or jarrūhat-i-o (mundamīl shuda) ast (indamīl
yāsta.)

HEALTH—His health is sound.—ghakat i-o ba hāl ast. Or
o tam-durust ast. Or mustafīm (mustafīm) ast (ikhilāl
na yāsta)

HI AP—Here is a heap of papers, put them away —*yak āmbū-i-kūghaz dai in jū jam' shuda ast, (be'ūn bi-bar) (ba yak taraf bi-guzār, bar kinūr bi-kun)*

HEAR—Hear what I say, then give an answer —*ānchi mī-qoyam (bi-shināu), ba'd az ān jawāb bi-dih (gosh kun or dār, masmū' bi-kun)*

HEART—The heart of man is inclined to evil —*dil-i-insān ba gunāh-gūrī (mā,il mī-bāshad) (ma'il dūrad)*

HEAT—To-day the heat is very great —*imroz (harārat) ba shiddat ast (harūr, garmī)*

HEAVEN—In heaven is unspeakable happiness, in hell unutterable woe —*dar bihūst asā,ashe ast ki dar guftan nayāyad wa dar jahannum 'azūbe ast az bayān ba'id*
Or, *dar jannat rāhat in kadar ast ki dai tafsīl nayāyad wa dar sahhār alame ast ki sharh-i-ān dai hīṭa, e takrīr na mī-gunjad*

HEAVY—This box is very heavy, how can I carry it? —*in sandūk hailī sangīn ast chīgūna mī-tawānam bar dāsht?*

HEEL—When walking I trod upon his heel with my foot —*ba wakt-i-raftan pāyam ba ka'b-ash hurd*

HEIGHT—What is the height of this wall? —*(bulandī), e in dīwar chi kadar ast? (irtifā', būlū,ī, rafa't)*

HEIR—This large estate is without an heir —*in mulkiyat-i-'azīm lā wāris ast* Or, *in mī'ās-i-'azam wāris na dūrad*

HELP—Can you afford me any help in this affair of mine? —*shumā dar in amr ba man hech (madad) mī-tawāned dād (mu'āwanat, i'ānat, imdād)*

HERBS—They live only upon herbs —*eshān fakat (tara mī-hurand) (bar sabzahā zindagī mī-kunand)*

HIDE—The crows steal, and afterwards hide what they can —*zāghūn duzdī mī-kunand wa ba'd az ān ānchi mī-tawānand (pinhān) mī-kunand (ikhfā, makhfī, poshīda)*

HILLS—There are few hills in Kharazam —*dar mulk i-hwarazam kohhā kam and (jabāl)*

HINT—You can just give him a hint of this affair—*shumā dar bāb-i in amr o-rū iškāra mī-tawānehd kard*

HIRE—To go there I must hire a palankeen and boat.—*az barā-e raftan ladūn jā warā tāhāt-i-rauān wa kishit kārūya bāwad kard.*

HISTORY—Have you read the history of Persia.—*dārikh i ajm mawjūda ā kardā ed?*

HIT—He hit me a very hard blow on the head—*o bar sar-am farbi shadīd (zad) (rasānid koft dāt)*

HOLD—He holds his pen in the left hand.—*o dar dast i chap kalam i-khūrd-rū mī-jīrad*

HOLE—Make a hole in the ground here—*In jā dar zamīn maghāke bi-(kun). (kan kī, o zan)*

HOME—It is late let me now return home.—*(der) shud bi-owzār ki man ba makām-i-khūrd-am bi-ravam. (takhīr dirang takūsun)*

HONEY—I ate some honey out of the honey-comb.—*fadre shakd az (khāna-e shakd) khūrdam. Or fadre asal az (ma-asal) khūrdam (makhūn.)*

HONOUR—He has obtained much honour.—*o iz-āt-i-agīm hāfil kardā ast. Or o hāfil-i-takrīm-i-bisīyār kardā ast. Or (iz wa ikrām)-i-madāl ba dast āwardā ast. (rofa at ābrū sharaf shartīfat waqār khīrām.)*

HOP—I hope to have an interview with you very soon—*rijā dāram ki zūd (shumā-rū) mulāqāt khūshkam kard. (ba shumā.) Or marā mawāqef ast ki dar andak rox mī lūkāt-i-man bā shumā khūshhad shud. Or tarāfud-i-in dāram ki man an farīb ba shumā mulāqāt khūshkam shud*

HOSPITAL—An hospital is about to be built there.—*yak dāru-sh-akhīfā ta mīr shudant ast. Or yak (baitul marīf tāiyār) shudant ast (akhīfā-khāna bar pā.)*

HOSPITALITY—They show great hospitality.—*rahān (mīh mīndārī), āfrāwīn mī-kunand. (mīkūn-nawāzī fīyūfāt-dārt.)*

HOLY—God is holy just, and pure—*khudā muḥaddas, ādil, wa pāk ast. Or (allah tāʿālā) kudūs, rūst-bāz, wa*

hakk ast ('ālimu-s sirr, rabbu-l-'ālamain, yazdān-i dādār, dāwar-i dādār)

HUMANE—He is a man of a very humane disposition, and humble in his own esteem—*o mard ast salīmu-t-ṭaba' wa (khud-rā hakir mī-dānad)* (nā-khud pasand)

HUMANITY—He possesses great humanity as well as humility—*o (insāniyat)*¹-i-bisiyār dānad wa (hilmīyat)² (*ādmīyat, mardumī, muruwat, hiss-i-bashriyat*) (*faro-tanī, tawāzu', maskīnī, khushū', khuzū, istikānat*)

HUNTER—The hunter is gone a-hunting—(*sayād ba šaid*) *rafta ast* (*shikārī ba shikār*)

HURTS—It hurts his mind to see such wickedness—*az mushāhida, e in chunīn (kabāhat) dil-ash mī-soxad* (*badī, shana'at*)

I.

IDEA—I had no idea that you would come to-day—*dar khayāl-i-man na būd ki shumā imroz khwāhed āmad*

IDLENESS—They spend then time in idleness—*eshān aukāt-i-khud-rā dar (kāhlī zā'i mī-kunand)* (*tasāhlī mī guzārānd, sustī ba sar mī-bunānd, lahw o la'b ba bād mī-dihānd*)

IGNORANT—They are ignorant and idle—*eshān (nā-dān wa sust) and (jāhl wa kāhl, nā-shinās wa battāl)*

ILLIBERAL—Such a sentiment is illiberal—*in chunīn khayāl (bātīl) ast* (*bad aql, nā karīm*)

ILLITERATE—It is not good always to associate with illiterate persons—*ba jāhlān hamesha shubhat dāshtan munāsib nīst*

IMAGE—There is an image in that temple—*dar ān but-khāna but ast* Or, *dar ān šanam-kada šanam ast*

IMAGINATION—Whence arose this imagination?—*az kuju in khayāl (pardū shud)?* (*sar bar zad, sar bar āward*)

IMAGINE—How do you imagine that I should agree to this?

—chigūna (lāyūl mī-bānād) kī man in sukhan-rā talūl kunam (higūl mī-gīrad dar sar i-khūl dīrad) Or chigūna lāyūl mī-bānād kī man bad'n sukhan (mustafā sharam). (istifā kunam)

IMITATION—This is of wood, in imitation of stone—in chis ba misal i-sang az chūb wākhā shuda ast Or in chis kī (wākhāh)-i-sang dīrad az chūb wākhā shuda ast. (wākhāh shāhāh mawālahat mumāsilat.)

IMMENSE—The undertaking is likely to be attended with immense expense—aghlab ast kī dar in kūr kharch buriyār khāshad shud.

IMMORTAL—The body is mortal the soul immortal.—bādan fūnī ast wa rūh (bāki). (lā-yamūt)

IMMOVABLE—They are immovable in their opinions.—ek in ba or dar tajwiz i-khūl (mustakill) and. (ghair mutaharrik) Or chūn bar rīā khūl mustakim and

IMPART—It is our duty to impart knowledge.—bar mā wājib ast kī falz-i-tālim i-gustarem.

IMPARTIAL—An upright judge will be impartial.—hākim-i-rūst-bāz ādil mī-bāshad (buriyā buriyāb-dūr hāfē parast bafarāsdūr) Or hākim-i-munāfiq-māf ba nazar-i-tawziyat farāsin-rā mī-bīnad

IMPASSABLE—These mountains are impassable having on all sides impenetrable forests.—amād-i in jabāl ghair mumkin ast alrū kī bar har farāf bekhā (munān'ū-d dukhūl) mī-bāshad. (dukhūr-guzār) Or in kohhā beguzār and az in sabab kī bar har afzāf bekhā, mūn'ū-d dukhūl mī-bāshad.

IMPERFECT—Everything in this world is imperfect—har chis dar in dunyā (nāfi) ast. (aib-dār hāfir)

IMPERTINENT—His behaviour is impertinent—o dar waq (muwākh) ast (shawkh wakīl) Or ahlāf i-o az adab (bā'id) ast. (muarra.)

IMPORTANT—It is very important to attend to this.—bisayr farūr ast kī mā bā in amal (dīl bī-dihem). (mutawajjuh bi-sharem)

IMPORTS—Have you seen the exports and imports?—*āyā asbāb-i-āmadanī wa raftanī dīda ed?*

IMPOSE—They impose on whomsoever they can—*ba har kase ki tawānand (ghadr) mī-kunand (fareb, ghabn, mak)*

IMPOSITION—They practise every kind of imposition—*eshān (daghā), e har taur mī-kunand (makr, shayādī, kard, ghadr, ghabn)*

IMPOSSIBILITY—How can I believe an impossibility?—*chīgūna ba (muhāl) bāwar mī-tawānam kard? (ghair-i-vmkānī)* Or, *chīze ki vmkān na dūad chīgūna bar ān ītmād mī-tawānam kard?*

IMPOSSIBLE—It is impossible for me to comply with what you say—*(munkin nīst) ki ānchi shumā mī-goyed kabūl bī-kunam (ghair munkin ast)* Or, *vmkān na dūad ki ba hasb-i-istida'ā e shumā 'amal namāyam*

IMPOSTOR—He is a notorious impostor—*o (makkār)-i-mash-hūr ast (ghaddā, ghābīn, 'anyār, tarār)* Or, *o (khaddū)-i-ma'rūf ast (munāfik, ahl-i-nifūk, sūlūs, murā, mulūhid)*

IMPRESSION—What he said made an impression on me—*sulḥan-ash dar dīl-i-man (asar kard) (tāsī or sirāyat kard, mu'assar shud, jā, e gurft, khud)*

IMPROBABLE—What he tells me appears very improbable—*ānchi marā mī-goyad (khilāf-i-kuyās) ma'lūm mī-shavad (be-ihīmāl, nā-muhtamīl, dūr az 'akl)*

IMPROPER—To act thus would be highly improper, and therefore imprudent—*īn chunīn kār kardan bī-l-kull ghair munāsib mī-būshad wa az īn sabab be tamīzī*

IMPROVE—Can you improve what he has written?—*ānchi naunshita ast shumā ān-rā (islāh) mī-tawāned kard? (bikar)*

IMPURE—No impure person will enter heaven—*shakhse (nā-pāk) dar jannat dākhil na khvūhad shud (khābis, shanī')*

INATTENTION—This has arisen solely from your inattention.

—In *saḥaṭ* az (*taḡḡāṣūl*)¹-i-*shumā* (*uṣṣūda*) ast. *Uḡḡaṣṣat ḡḡāṣūl* (*āḡmāl*). ²(*ittipāl* or *mīḡḡ* or *ḡāḡḡ shuda*)

INCESSANT—We have lately had incessant rain.—*dar* in *rozā* *dar* in *jū būrūn* (*mūṭawālīr*) *bārīda* ast (*alḡ-l-ittipāl mūṭṭapāl*.)

INCH—Had this piece of wood been an inch longer it would have done very well.—*agar* in *chūb* *dar* *jūl yak jam darāe-tar mī-būd* (*kīṣūyat mī-kard*). (*ba kūr mī-kḡḡrd* or *mī-ūmad*.)

INCLINATION—He feels no inclination to study.—*o māīl ba tadris* *dar* *dīl-i-kḡḡud na dārad*.

INCOME—Do you know what is his income?—*mālūm-i-shumā* ast *kī* (*mādḡḡḡal*)-i-*o chand* ast? (*duḡḡūl ūmadant dāḡḡl mādḡḡḡḡl*.)

INCOMPARABLE—This is incomparable writing.—In *kḡḡāḡ* (*be naḡīr*) ast. (*ūl-ḡīr*.)

INCOMPLETE—Your book is incomplete.—*kḡḡāb-i-shumā* (*nā-tamūm*) ast. (*nūḡḡḡ*.)

INCONVENIENCE—Will my staying here till the first of next month be any inconvenience to you?—*āyā* az *māndan i-man* *dar* in *jū id* *ba tārīḡḡ-i-ḡḡurra*, *o māl i-āyanda* (*ba shumā takīṣ kḡḡpāhad rasīd*)? (*dar kūr-i-shumā mū ḡḡḡmat kḡḡpāhad shud*.)

INCONVENIENT—It will be inconvenient for me to wait on you to-morrow.—*fardū baḡḡat-i-mūṭāḡḡḡl kardan i-shumā* *ba man nā-mūṭāḡḡḡbat* (*dast kḡḡpāhad dād*). (*ḡūṣṣl kḡḡpāhad shud*.)

INCORRECT—Is what I say correct or incorrect?—*ānḡḡ mī goyam ḡāḡḡ ast yā ḡḡāḡḡ?*

INCREASED—My family has lately been increased.—*az chand roz tyāl-i-man* (*māṣīd*) *shuda* ast (*xiyāda afzāda kaḡīr*.)

INCREASED—There is a rumour of increasing the army.—*afzā*, *ā* *stiyāda kardan-i-farj mī-bāshad*. Or *afzā* ast *kī* *dar ta adūd-i-farj afzānī kḡḡpāhad shud*.

INDECENT—They speak indecent language.—*āḡūn kalām-i* (*ṣūḡḡḡ*) *mī-goyand*. (*āḡant tashn*.)

INDEPENDENT—He is now independent of any one —o *bi-l-kull ba hech kas* (*muta'allik nīst*) (*'ilāka* or *istighnā na dārad*) Or, o *az hama kas* (*mustaghni*) *ast* (*be ta'alluk, ghair-muta'allik*) Or, o (*be zabt wa rabt*) *ast* (*khud mukhtār*)

INDEX—Is there an index to this book?—*īn kitāb-rā fihriste ast* Or, *īn kitāb* (*tafsil-i-makāla,e*) *dārad?* (*tāshrih-i-abwāb*)

INDIFFERENCE—This is not to be treated with indifference —*īn kār īn chunīn nīst ki* (*ghaflat*) *bi-kuned* (*musāhlat*)

INDIGENOUS—Is this an indigenous plant?—*īn nihāl az īn mulk ast?* Or, *pardāyish-i-īn nihāl dar īn jā ast?*

INDIGO—I was formerly employed in Mr ——'s indigo factory —*sābikan dar kār-khāna,e nīl-i-sāhib-i-fulān mash-ghūl būda am*

INDISPOSITION—I heard of your indisposition last week —*dar hafta,e-guzashta ahwāl-i-marz-i-shumā isghā kardam*

INFANCY—I knew him from his infancy —*man o-rā az (zamān-i-tufūlyat)-ash mī-shināsam* (*'ahd-i-lhurdi*)

INFER—What do you infer from what he said?—*ānchi guft shumā az ān chi* (*natīja bar āwāda ed*)? (*kuyās kashīda ed, istidāl karda ed*)

INFERIORS—We must show kindness and respect to our inferiors, as well as superiors —*chunānchi mā ba* (*mardu-mūn-i-khāss*)¹ *ba adab wa ta'zīm sulūk mī-namāyem ba 'āmm nīz bāyad kard* ¹(*khwāss, buzurgān, zabar-dastān, kbār, kabīrān*) ²(*'awwām, khundān, saghīnān, zei-dastān, shghār*)

INFINITE—God is infinite in power and wisdom —*kudrat wa hikmat-i-khudā* (*be intihā*) *ast* (*nā-mahsūr, nā-mu tanāhī*)

INFLUENCE—We have no influence over them —*mā bar eshān kudrat na dārem*

INFORMATION—Is there no one here that can give me information concerning this?—*kase dar īn jā nīst ki marā az īn amr* (*'ilām tawānad dād*)? (*'ittilā' tawānad kard*)

Or how long is it that you have been in Ingana?—*chhand wakti ast ki dar ingana buda ni?* (as chhand roz.)

INGENIOUS—She is very ingenious.—*in l inu badiya (garif) ast* (fahid-firidast galit kumar-wand)

INGENUITY—He possesses much ingenuity.—*(kiyusai)-i agim dural* (jirias garifast idrak zahn.)

INHABITANT—The petition was signed by every inhabitant of the village.—*in ariza as har shakhsh-i-ahl-i-dih dast khast kard shuda ast* Or *bar in ariza har mukim-i kaba dast khast kard.*

INHUMAN—Their disposition is inhuman.—*muja-i-shahn be* (rahm) *ast* (insaniyat markamat murwat.)

INIQUITY—They delight in all kinds of iniquity.—*ashahn dar kardan i-har kas i-fawid* (khush and). (sarir mi-kunand)

INJURY—I never did him the least injury.—*man hargiz o-ru ziyā na* (dāshnam). (dādam) Or *man gūhe o-ru* (igū) *na rasāidam.* (khāl i baft.) Or *man hargiz half bar o na kardam.* Or *man gūhe bar dil-ash* (gazand) *na nihādam.* (mafarat farar)

INJURED—His health has been injured by too great exertion.—*as ziyadast, mikhat shakht-o* (khāl) *girifta ast.* (nukhtā mafarrat.)

INJUSTICE—He practices injustice towards all.—*o bar har kas gulm mi-kunad.* (be-impūst tajabbur)

INNOCENT—They are all innocent.—*ashahn as gunah pāk wa* (mu art) *and.* (mubarrā.)

INOFFENSIVE—These animals are inoffensive.—*in jūnwarūn mī i nayand.*

INQUEST—An inquest was held yesterday on the body of a person who shot himself.—*shakhsh ki khud-ru ba tufang halak kard takhki-i-ān shurū dīroz shud*

INSENSIBLE—He is so ill that he is insensible.—*o in kedar bimār ast ki be-hosh ast.*

INSERT—You had better insert this in your letter —*bih tar ast ki dar khaft-i-khud* (in-rā bi-nawised) (in-rā darj bi-kuned, in ruk'a dākhil bi-kuned)

INSIGNIFICANT—How very insignificant is man, compared to the Almighty! —*insān ba nisbat-i-khudā, e 'azim wa jallīl chi kadar* (nū-chīz) ast ' (be ma'nī, be mīkdūr)

INSINCERE—His words are insincere —*sukhanān-ash* (pur-riyā) and (nā-mukhlis, nā-sādik, be-wafā, rang-āmez)

INSOLENT—They behaved in an insolent manner —*eshān be adabūna* (sulūk kardand) (pesh āmadand, harakat or 'amal kardand)

INSOLVENT—He has lately become insolvent —*kabl az in ān shakhs* (war) shikasta ast (dar, bar, wā)

INSPECT—Call a person to inspect this cloth —*sāhibe tamīz-rā bi-talab ki ba nazar-i-tafarrus dar in pārchā bi-nigarad*

INSPECTION—The goods are all ready for your inspection —*aqnās az barū, e* (mu'aryana, e shumā maujūd) and (mulāhaza, e shumā taryār)

INSTANT—I will be with you in an instant —*man dar* (chashmak zadan) *nazd-i-shumā mī-āyam* (tu fatu l'ain)

INSTINCT—Man acts from reason, animals from instinct. —*insān az 'akl fi'l mī-kunad wa haiwān az* (jibillat) ('akl-i-haiwānī)

INSTITUTIONS—In Europe are noble institutions for communicating knowledge —*dar farang az barū, e tadrīs-i-'ilm khūb tarkībāt-i-'ilm yāfta and*

INSTRUCT—Can you instruct me in this science? —*dar in 'ilm ba man ta'līm mī-tawāned dād* (tarbiyat mī-tawāned kard)

INSURED—I have insured the vessel for 50,000 tomans and I have the insurance-policy in my possession —*ān jahāz-rā ba panjāh hazār tūmān bīma karda am wa kaghāz-i-bīma nazd-i-man ast*

INTELLECT—She has a wonderful intellect. —*ān bānū idrāk-i-'ajīb dārad.*

INTELLIGENCE—How did you receive this intelligence?—
chigūna in khabar ba shumā rasīd?

INTELLIGENT—He is an intelligent man.—o marā-i-(ic-
sahm) ast. (istak.)

INTEMPERANCE—Intemperance hurts body and mind.—
adm-i iškāl badan wa mizj-rā (šarar) mī-dihad. (ma-
šarāt nuskān.) Or bad parhez gīst wa šab-rā musīr
ast.

INTENTION—Have you any intention to go to Europe?—
hech irāda, e raftan ba šarang dūrad?

INTERCOURSE—There is no intercourse between us.—mā
bain-i-man wa īā hech (ulūka) nīst. (ta alluḡ nūbat.)
Or man ba īā muta allik nayām.

INTEREST—I have no interest in this matter.—dar īā amr
marā hech (gharāḡ) nīst. (maḡlab īlūka)

INTERFERE—Why should we interfere in that affair?—
chirī dar īā amr (dakhil kunem)? (dakhil sharem
mukhīl sharem dast-andāz kunem.)

INTERPRET—You must interpret what he says to me.—
ānchī ba man mī-goyad bīyad ki tarjuma, e ān bi kunad.

INTERPRETER—If you know not the language of the country
you must use an interpreter.—agar sabān-i-mulk na mī-
dānad (mutarjim) nard-i khūd nigūh bīyad dīdāht. (tar
jamān.)

INTERRUPT—I hope, sir I don't interrupt you.—āībā
amradār-am ki (mukhīl-i-šumā na mī-sharam). (dar
mizān-i-sukhān-i-šumā na mī-ustam.)

INTERRUPTION—Your coming here is an interruption to my
business.—āmadan-i-šumā mājib-i-khāl-i-man ast. Or
ān āmadan-i-šumā dar kār-i-man khāl mī-ustad. Or
āmadan-i-šumā dar kār-i-man khāl mī-andāzad.

INTRODUCE—Shall I introduce you to that gentleman?—
āyā šumā-rā mutalākī i-ān jānāb bi-kundām?

INTRUSTED—He was intrusted with the whole business.—
tamām kār bādō (vafavvāḡ) shuda bīd. (sarpardā
tafsīl karda faravā-karda)

INVALIDS—It is said a house will be built at Isfahan for the benefit of invalids —*mī-goyand ki dar isfahān 'imārato az barā, e (marīzān) tu'mīr kardā khwāhad shud* (bī-mārān, 'alīlān)

INVENTED—Who invented this instrument?—*īn ālat kī (īyād) kard?* (*ikhṭiā'*)

INVINCIBLE—The Amīr imagined his soldiers were invincible —*dar khayāl-i amīr āmad ki 'ashar-i mā (ghair-magh'lūb) ast dā, mu-l-muzaffar, ghay-manfūr, ghay-makhūr*

INVITATION—He has given me an invitation to dinner, and I have accepted it.—*o marā du'wat-i ṭā'am kardā ast, wa ijābut-i ān kardā am*

INVOLVED—His affairs are much involved —*kār-ash darham barham ast*

IRREGULAR—These lines are irregular —*īn satūr (rāst) nayand (ba tafāwat rāst)*

ISLAND—The company have given permission to clear the island of Ceylon —*jam'iyat-i saudāgarān barā, e šāf kardān-i jazīra, e sarandīp ijāzut dāda ast*

J.

JAIL—He is to remain in jail one year —*tā ba yak sāl dar (kard-khāna) khwāhad mānd* (*mahbas, zindān, mahbūs*)

JESTER—Is that the king's jester?—*ān kas (muskhara), e pādshāh ast?* *bazlu-bāz, lu'bat-bāz, lu'ṭfa-go*)

JEWELS—pearls, diamonds, emeralds, rubies, tuiquoise, cornelians, &c —*jawāhri—(durrahā)¹, almāshā, zamarrud-hā, (la'lhā)², pīrūza, 'akikān, waghaira ¹(marwārd) ²(yakūthā)*

JOIN—Join these two boards together —*īn dū takhta bāham bi-pawand* Or, *īn dū takhta ba-yak-dīgar (bi-chaspān)* (*ittisāl, or muntazam, or munsalik, or muna'kid, or mutarattib bi-kun*)

JERRY—What I said was only in jo'e.—*inche gustam f kas* (baizla e) bād (muṣṭaḡaba inbāzāf garāfat; ma-ūhat ma'ūh karal-bāz.)

JOHN—I am now going to make a long journey.—*āh ā marī asfar ā fawā kardānī ast* Or *marā illisuk ī asfar ā darīz kardān nistāda ast*

JOE—This news affords me great joy.—*In khahar marā khāshīe ā im mī-dihād* Or *in khahar bā īz-ā (ṣanab) ī k pīrī-man ast* (mishāf ī fīh; khānrumī fāsh fārāh māzarrat mār mīr bukhāt)

JUDGE—If we can I judge of his character? I don't know him.—*chīgūna dar bād ī-rasīd ī o sukḥun bi-goyam? man o-rū na mī-dānam*

JURY—The (English) judge summed up the evidence and the jury gave their verdict.—*kāzī e īnglīz ās gawāhān ī fīhāw kardā khālīpā e fīkhāz āshawīhī bā rīl ā wājlā (gāhīr kard) wa wājlā-ī adālat futawd dād* (bar khāyūd)

JUDGE—The (native) judge punished the delinquent.—*kāzī e bīshāndā, ān mīl (takht-rūz)-rīl saxd dād.* (mujrim)

JUICE—Squeeze some juice out of this lemon.—*ā in līmān kādre mīl khāshār*

JUMP—How far can you jump?—*bā chī kādar mī-lawāned (jast)?* (khas zad.)

JUNIOR—He is the senior I the junior.—*ān kas bāz-dast ast wa man zer-dast.* Or *ān kas ās man kalān ast wa man khāyrd.*

JUSTIFICATION—He says nothing in justification of it.—*o ās kirdār ī khāyrd (uḡr) na mī-kunād.* (ma garat)

K.

KRPP—Keep this money for me till I want it.—*In māblagh ī-man nāzīd khāyrd amānat bi-guḡāred tā waḡis kī dor kār ī-man āyad.* Or *in pāl ī-man bā (gīmma, s) khāyrd bi-kunād*

tā wahte ki ba kūr-i-man bi-khīrad (hawala,e) Or,
in pul-i-man push i khīd (bi-nihed) *tā wahte ki, &c*
(bi-dāred, nuqāh bi dāred)

KERNEL—Break this cocoa nut and eat the kernel.—*in*
nāijil-rā bi shikan, wa maghiz-ash bi-khūr

KILL—It is sinful to kill animals without cause —*be sabab*
hainānat (ba kafl rasūnīdan khutā) ast. (-rā kushtan
harām)

KINDLED—They kindled a fire with straw —*ba kāk ātash*
dar dūdand Or, *ba khāshāk ātash* (zadand) (roshan,
 or *ishti'āl*, or *mushta'al* *kardand*)

KINDNESS—They showed us very great kindness —*bar**
nū (lutf)-i-*azīm kardand* (makramat, marhamat,
irf, *'ināyat*, *ihsān*, *talattuf*, *mulātīfat*, *ayādī*,
tawajjuh, *shajkat*) Or, *mā-rū ba mahramiyat i-khīās*
dūdand Or, *bar mā* (rahm āwardand) (*ghamza,e*
madūna kardand)

KINGDOM—We traversed the kingdom of Persia —*mā*
'ubūr-i-mulk-i-irān kardem Or, *mā az 'ajam 'ubūr*
kardem.

KISS—Give me a kiss, then fly your kite —(*ba man*) *bosa*
bi-dih, sipas kaghazah-i-khud bi-parān (*bar sar wa*
chashm)

KITTENS—This is a beautiful cat, she has two kittens —
in ghurba khaili khūb shakīl ast, dū bachcha dārad

KNEES—He fell on his knees and asked pardon —*o bar*
dū zānū nishast wa 'uzr khwāst Or, *o sar-i-'ajz faro*
(kard) wa uzr-i-takshir kard (āward) Or, *o sar-i-khud*
ba zamīn i-miyāz nihād wa 'afw khwāst Or, *o zamīn-i-*
khidmat bosīd wa mu'āfi khwāst

KNIFE—T^Y, if you can open this knife —*bi-bīn ki in chūkū-*
i-ū mī-tawāned bāz kardān, yā na

KNOT—Here is a knot in this string, loose it.—*in jā dai*

* *bā* or *bā'* may be used

In rīmadā girā ast, ān rā bī-kushād. Or in rāman 'ahd dīrad ān rā kāl bī-kun.

KNOWLEDGE—What is wealth without knowledge!—*k dīnīsh dāulat chīst!*

KNOW—Do you know what people think of him?—*āyā mī-dīned ahl-i-dunīyā (o-rā chī šaur mī-pīndārand? (dar bīb-i-o chī gumān mī-barand)*

L

LABOUR—They labour hard for their living—as *barī, gurgūn-i-khūd (mīkhat mī-kashand) (mīkhat mī-barand talakhī, mīkhat mī-chashand mīkhatī, mīkhat mī-khīr-and.)* Or *ashān ba mushakkāt-i-tamān māūsh mī kunand.*

LABOURERS—Here are fifty labourers employed.—*In jā badīn kūr panjūh mazīr (mashghīl and) (shāghāl dīrand.)*

LAKH—It will cost a lakh of rupees—*kharāch ī-ān yak šad hazār rūpaīyā khāhād shud.*

LAME—Being lame he walks with a stick.—*ba sabab-i-langī ba madad-i-āpā mī-gardad.*

LAND—Will you go by land or by sea?—*as rāh-i khushāl? khāhād raft yā (ba tarī)? (as rāh-i-bahr)*

LAND—Where do you mean to land?—*kujā ī-āda e (pā īn shudan) dīrad? (farūd āmadan.)*

LANDLORD—Muhammad Husain is the landlord of this house I am his tenant.—*Muhammad husain mallik-i-īn khāna ast man kirāyadār-ash-am.*

LASS—I am overcome with languor—*bar man mīndagī ghālib ast. Or man maghlūb-i-qa'fī gashia am.*

LARGE—I caught a large fish yesterday—*dīros (ba) dām māhī, kalān giriftam (dar)*

LAST—I saw him last Tuesday—*man ba sh-shamba, gūshāia o-rā dīdam Or man as sh-shamba, gūshāia o-rā na dīdam.*

LAUGH—Why do you laugh without reason?—*be sabab churā (mī-khanded) ? (khanda shumā-i ā mī girad, tabas sum mī-kuned, khanda shumā-i ā mī-āyad)*

LAWFUL—Is it lawful to do this?—*āyā īn chunīn kardan (iawā) ast ? (jā, iz, mubāh, mashi'ū')*

LAIID—Having laid by his profits, he became rich —*o az jam' āwardan-i-manāfu' i-khud (tauāngar) shud (daulat mand, khudāwand-i-rozi, sāhib-i dunyā, sāhib i daulat, mustaghni, ghanī, khudāwand i ni'mat)*

LAY—Let us lay aside everything that is evil —*mā rā bāyad ki har sharārat-rā yak taraf bi-nihem Oī, mā-i ā bāyad ki har lhabāsat i ā bi-guzārem Or, mā-i ā bāyad ki har fakhāshī i hā bi-kunem Oī, mā-i ā bāyad ki az har manāhīyat (bi-pardāzem) (dast bi-kashem, dast bar dārem, tajannub, oī, igtināb, or, ihtināz bi-kunem)*

LEADS—That poor man is blind, another leads him —*ān mishīn nā-bīnā ast, dīgare rāh-bar ash mī bāshad Oī, ān nā kas a'ma ast, dīgare 'asū kash i-o mī bāshad*

LLAD—Where does this load lead to?—*īn rāh kujā (mī-ravad) ? (sar mī-barad)*

LEAN—Don't lean upon the table —*bar mez takiya ma (kun) (zan, sūz)*

LEAP—I saw a monkey leap over the fence —*dīdam ki būzina, e bar (sadd) jast zad (barrier bandi ūgh, thorn-fence, khā bandī, stone-fence, dīcar i sangī, pale fence dār-bazīn)*

LEARN—You can learn faster than I —*shumā az man jaldtar āmōkhtan mī-tawūned*

LEASE—I took a lease of this house for five years —*īn khāna-i ā tā ba muddat-i-panj sāl (kiryā hādam) (ba kiryā giriftam, ba iyā giriftam)*

LEAVE—It is late let us now take leave —*di shuda ast, bi-guzār ki mualkhas bi-sharem Or, tahūun shuda ast, iyūzat bi-dih ki rukhsat bi-(gīrem) (sharem)*

LEAVI—It is said he intends soon to leave this country —*n i goyand ki vāda, e raftan az īn mulk jaldī dūrad*

eshān dar zindān būdand, magar hālān (rīhā, i) yāfta and (mahhlāsī, khalāsī, najūt)

LICKS—By the deliciousness of the food the dog licks his lips.—*sag ba lazzat-i-gosht dahan-i-khud khūsh mī-kunad*

LICKS—The dog licks water with his tongue —*kalb āb ba zabān mī khūrad*

LID—Lift up the lid of this box —*sar-posh-i-īn sandūk bālū bi-gīr*

LIE—He thinks nothing of telling a lie —*bar kase darogh bastan pesh-i-o hech muzāyaka nīst. Or, darogh guftan-rā hech gunāh na mī-fahmad*

LIES—He lies down under the shade of a cypress tree —*o zer i-sāya, e darakht i-sarw (khud-i-ā darūz mī kashad) (istirāhat mī-kunad)*

LIFE—Life is short, we ought now to prepare for eternity —*zindagī kam ast mā-i-ā bāyad ki fikr-i-'ākibat bi-kunem Or, 'umr kotāh ast, mā-rā bāyad ki (asbāb-i-ākhlīat) tayyār bi kunem (az barā, e ākhīat zūd-i-rah)*

LIFELESS—He fell to the ground lifeless —*o ba zamīn be jān uftād Or, o ba zamīn be hosh uftād, wa ba khāk yak-sān gasht*

LIGHT—Is this package light or heavy?—*īn basta (subuk) ast yā (gūān) ² (khafīf) ² (sakīl)*

LIGHT—Tell him to light a fire —*o-i-ā bi go ki ātash biyāf-rozad*

LIGHTEN—We must lighten the boat, otherwise it will sink —*bāyad ki mahmūla, e kishti-rā zūd subuk bi kunem, wa ulla darūb (faro khwāhad raft) (ghark, or mustaghrik, or mugharrak, or maghūk khwāhad shud)*

LIGHTENS—It lightens very much —*ba, k ba ifiūt mī-zanad Or, sā, ika kharī mī-darakhshad*

LIGHTNING—I was out yesterday in a storm of thunder and lightning —*man dīroz ba wakt i-gharīdan-i-ra'd wa darakhshīdan-i-sā, ika berūn būdam Or, man dīroz dar ze i-fūsū-i wa darakhshīdan-i-barīk būdam*

LIKE—My house is very much like yours —*khāna, e man ba*

LOADED—Is this gun loaded?—*āyā īn tufang pur ast?*

LOADSTONE—Do you know the virtue of the loadstone?—*khāssiyat-i-(sang-i-mahnūtīs) mī-dāned?* (*āhan-rubā*)

LOAN—May I beg the loan of this book?—*az āh-i-mihir-bānī īn kutāb-rū ba man (āriyat) khwāhed dād* (*ta'ārīfan, āriyatan, amānatan*)

LOAVES—Tell the baker to give three loaves—*ba nān-paz hukm bi-dih ki o si nān bi-dihad*

LOCK—There is no lock to your box—*sandūk-i-shumū(-i-ā kufī nīst)* (*kufī na dārad, be kufī ast*)

LODGE—Where shall we lodge to-night?—*imshab kuyā (manzil bi-dārem)?* (*pā, īn bi-shavem, shab ba sar bijāwārem, bi-guzārem, mutawakkif bi-shavem, sukūnat bi-pazīnem, mutamakkīn bi-shavem*)

LOFTY—These rooms are very lofty—*īn hujrahū bisīyār (buland) and (āfī')*

LOITER—Why do you thus loiter away your time?—*shumā chūā īn chunīn taur aukāt-i-khud rū dar ghaflat zū i' mī-kuned?* O! *shumā chūā īn chunīn taur aiyām-i-khud-rū (ba bād) mī-dihed?* (*muft az dast*)

LONG—How long is this piece of cloth?—*īn pāncha, e jāma chī kadar (tawīl ast)* (*darāz ast, tūl oī tawālat dārad*)

LONG—How long shall you remain there?—*tū ba chand roz ān jā khwāhed mānd?*

LOOK—Let me look through your spying-glass—*bi-guzār ki man ba dūrbīn-i shumā bi-bīnam*

LOOKING-GLASS—When you go to Shīrāz buy me a looking-glass—*wakte ki ba shīrāz bi-rāed yak (ā, īna) az barā, e man bi-khāred* (*sajanjāl*)

LOOSE—Try if you can loose (untie) this knot—*koshish bi-kuned ki shumā īn gūnā-rū (rū) kardan bi-tawāned* (*hāl, bāz*)

LOOSE—The joints of this chair are very loose—*bandhā, e īn kursī bisīyār (sust) shuda and (hazz, shall)*

LOSE—Take care you don't lose the knife I gave you—

kīrda ki man ba shamū dādānā kh ibar-dūr tār-gum na kuned

LOVE—He has met with great love.—o-rū bīnyūr khīshīnt rasīda ast. Or nukpīn (firzīn bar o (nīlīda) ast (dīrīz gashīa dād gardīda wāfī shuda wūrīd shuda rasīda)

LOST—He lost his way in coming from the city —wakta ki az shahr bīs mī-ūmad rūh qam kard

LOTS—I purchased five lots at to-day's sale —ba harīj-i imroz panj ulad i-shīyīl khāridam

LOTS—They cast lots the lot fell on him.—khur a afgand and ba nām-ash khur a (nīlīd). (bar ūmad)

LOTUS—This is the flower of the lotus.—In gul i nīlūsar ast

LOVE—They have no love for each other —cahīn lūhām (mukabbat) na dūrand. (mukaddat ulfat; wāsiyat mukāssat khullat)

LOW—This is a very low room —In hujra khālī (past) ast (farīd nū-buland)

LOW—The price he asks is very low —kīmat i-bīnyūr kam mī-khīfūhad

LOWER—Lower this bucket into the well.—dar chūk īn dalīr-rū pā, īn bī-kun

LUCRATIVE—There is a lucrative employment.—kūr-i-cahīn bīnyūr (naf) dūrad. (mansafat intīfū fīlīda)

LUGGAGE—Put this luggage in the boat.—dar zaurak īn asbāb-rū bī-gugūr

LUSTY—He is now grown very lusty —o bīnyūr (farbīh) gashīa ast. (chūk.)

M

MACHINE—What is the name of this machine?—īsm ī īn (gan at) chīst? (ūlat.)

MAD—He was bit by a mad dog —o az sag-i-dīwāna ga īda shud. Or sag-i-dīwāna o-rū gashīd

MADE—He made me write the letter directly —*o az man fi-l-faur khatt nawīsānād.*

MADE—Having made a pen, he began to write —*kalam tarāshīda nawishtan (girift) (shunū' kard)*

MAGNIFICENT—These are magnificent apartments —*in hujrahū khairi ('ulishān) and (zū-l-rafā'at)*

MAID-SERVANTS—He has two maid-servants —*o dū (mashāta) dū'ad (band-andāz, zan-nauhar)*

MAKE—Make haste and write the letter —*zūd bāsh wa in khatt-i-ā bi nawīs* Oī, in *khatt fi-l-faur bi-nawīs*

MANAGES—Who manages his affairs? —*kār-i-o hi (mī-kunad)? (ba sar-anjām mī-rasānād)* Or, *hi tartīb i-muhimāt-i-o mī kunad?* Or, *ādū, e kār-ash ba zimma, e kīst?*

MANKIND—We ought to love all mankind —*mā-rā bāyad hi ba hama insūn (dostī) bi-dā'em (ulfat, i^hhlās, muhabbat, uns, istinās, muwaddat, yagūnagiyat)*

MANNER—He spoke to us in this manner —*badīn (taur) bā mā sukhan guft (namat, minwāl, tarīk, sabīl, wajh, dastūr, nahaj, farah)*

MANURE—This garden needs some manure —*in bostān kūd mī-khvāhad Oī, in bāgh zarūrat-i-sargīn dā'ad* Or, *in ranza-i-ā ihtiyāj-i-sargīn ast*

MAP—Show me a map of Persia —*ba man naksha, e īn (bi-namā) (nīshān bi-dih)*

MARBLE—This floor is paved with marble, and inlaid with turquoise —*farsh-i-īn khūna (i^ukhūm andū^{kh}hta shuda ast wa khishthā, e firūza dar ān sāk^hhta). (az marmar wa khishthā, e firūza mī-shavad)*

MARCH—The regiment will march to-morrow —*fauj fāda kūch khvāhad kard*

MARK—Put a mark on the paper that is yours —*kāghaze ki az ān-i-shumū ast bar ān nīshān bi-kun*

MARKET—I have been to the market —*man ba bāzār (būda am) (rafta būdam)*

MARRIAGE—When will his marriage take place? —*shādī, o har khvāhad shud?* Or, *munākahat har khvāhad kard*

Or 'akd-i-nū'āh kai khaylhad bart? Or o zane rā kai dar akd-i-nū'āh khaylhad āward? Or o kai justice khaylhad girift? Or o kai zane khaylhad khaylšt?

MASTER—He is a very kind master (meaning, teacher or preceptor).—o busiyār mihrbān mi'ālde ast.

MASTER—Is your master (meaning a European gentleman) at home —āghā, shomā ba khūna mi-bī had?

MATE—Call the carpenter and his mate now —naji'r wa (rastā-āsh) bi-goyed ki fid'fawr bi-āyand. (shāgird-āsh wa ān ādm ki bī o sar o kūr bīshad.)

MATERIALS—How can they work without materials?—le ālmān kūr chigūna mi-tawānand kard?

MEANS—By what means can you do this?—ba chī indīr in rā mi-tawānāi kard? Or shomā dar ādā, in kūr chī dast ras paidā kardan mi-tawāned?

MEAN—I mean to go to Baghādāt to-morrow —farda trūda, raftan (ba) baghādāt dīram. (-i-)

MEASURE—Measure this cloth.—In pūrcha-rū (bi-paimū). (gas bi-kun.)

MEASURE—This is a kind of measure.—In yak hīme ast az (maqdār) (paimā, ish andūza)

MEET—Meet me at Maulavi Sa'īd's house to-morrow —farda ba khūna, mawlavi sa'īd (be man) mulāqāt bi-kunad. (marī bī man.) Or a. barā, mulāqāt (kardan-i-man) farda ba maqlū-i mulā an'īd āgīr bīshad. (-am.)

MEMOIRS—I am reading a book of memoirs.—kitāb-i-tahtīrat mi khaylnam.

MEMORANDUM—Make a memorandum of this.—yād-dāsh: i in bi-kunad

MEMORY—I have a bad memory —āfīga, man mukaddar ast. Or man jab-i-ghabī dīram.

MEND—Tell the carpenter to mend this box.—ba darrīdgār bi-go ki in pandūk-rū (rarammas) bi-kun. (ta'mīr)

MERCIFUL—We ought ever to be merciful.—mī-rā būyad ki hameha (raḥīm bīsham). (mushfik shayfik mularāḥam) Or mā-rā būyad ki ba har kas ba (raḥm wa

SYNOPSIS—The wicked man is always miserable.—Tinn
 -lud kammaha (dindand) vilminal. (munnog^hir
 man^his galil shikast-^hil murgir^h vuntashir^h)

Means—Mī'ra never think they have enon h—*idd e*
ihl-i fama ba ni mat-i-dunyā pur na ni sharad Or
harīṣūn ba jah'ne qurīna and Or *idd e tang i harīṣūn*
nī mat-i-dunyā pur na mī kunad

31. FRY—They live in great misery—*ch'in dir hālat i*
(*khār bi*) *gwān mīlwanān*. (*mīlīnāt wāt māsā-*
nāt gillāt shīkasta-hāll)

318000000—Ho has met with a great misfortune—bar o
 kam bakhtie aglon wstida ast Or bar o 7sat i-buzurg
 rñe dñda ast Or ba anwa-i-7stnab7 mawtala garñda
 ast Or amñna o-77 hadaf i-77ra-balañ wñkhtia ast Or
 amñna sang-i-mu7bat as manjanik i-balañ bar sar-awh
 tañda ast

11. LED—I was grievously misled by following your
 advice.—as ʔa ʔristan-i naʔbat-i-šum ʔā ʔte wāhāt
 āhwardam Or az ʔub l kardan i ma hwarat-i-šum ʔā
 āhāt ʔareb āhwardam

MISMANAGEMENT—This is owing to your mismanagement
—a. be tadbit's shunt in chunin kôr wâp's shud
Or as be intelligit's shunt in be gahûr amad't nat
Or a. mubâsharat-i nî hâir i shunt in ill fûk wstâd i au

11. **SHREYAS**—We ought not to mispend our time—*waḥi* :
kāḥd rā (१,३ *kardan*) *mawālsib nīst* (be *fil* *ida* *as dāst*
dādan)

Misreckoned—I suppose you have misreckoned these
rupees count them again—(maginna dāram kī shumā
dar shimurdan—in rūpiyāhā ghalaṭ) karda ed kīs
kī-shimāred. (gumān dāram kī dar tā'dūd īn mablagh īn
sah)

MISREPRESENTED.—He has much misrepresented the matter—o mā mukaddama rā bar (khilāf wā) namūda ast (ghair haḥk nāst waṣṭālib nā-rāst māhakat aks ghāir)

Misses— They fired several times at a leopard but missed

it — *ba palanq chand bār tufang (khālī kardand), ammā khatā kardand* (sar kardand, zadand)

MISSED—I missed him on the road — *man dar rāh zāhil shudam, o rā na دیدam.* Or, *sahwān nazar-i-man bar o nayuftād*

MISTAKE—You mistake my meaning — *shumā matlab-i-marā ghalaṭ mī-dūned* Or, *ba khatir i-shumā ma'nī, o maksad-i-man na mī-uyad.* Or, *shumā ba maghz-i-muddā, e man na mī-āsīd* Or, *ba matlab am ghalat mī-kuned*

MISTRUST—We should not mistrust without cause.—*be sabab az hech kas (be 'itibār) shudan munāsib nīst* (bad-'itikād, bad-gumān, dar shubha, dar shakk)

MIX—Mix these together — *īn har dū-rā bāham (biyāmez) (makhlūt, or takhlīt, or dākhil, or jam' bi-hun, khisān)*

MOCK—It is improper to mock any one — *bar hech kas (nakl) kardan munāsib nīst* (tamas^hkur, ta'na, istiḥzā, mazāk, mash^hhara, isti^hhrā, maza, k^handa-rish, maz^hhak, tag^hwīt)

MODEST—He is of a modest disposition — *o mizāj-i-sharm-āgīn dārad* Or, *tab'-i-ān sha^hkh mahjūb ast* Or, *o (sharm-rū) ast* (shāhib-i-hayā, khāshī')

MOLEST—They molest us very much — *eshān mārā (tash-wish-i-'azīm mī dihand)* (dikk or mushauwash or azār mī-kunand, taklīf oī tasdī' mī-dihand.) Or, *eshān bar hāl-i-mā ta'arruz mī kunand* Or, *eshān muta'arriz-i-hāl-i-mā mī-shavand*

MONEY—I shall receive the money after one month — *(ba'd az inkizā, e yak māh) pūl ba dast-i-man khwāhad rasīd* (wakte ki yak māh munkazī khwāhad shud)

MOON—The moon has not yet risen — *tā hanoz māhtāb bar na khāsta ast* [full moon, badr, māh-i-chahār dāh, new moon, māh-i-nau, hīlāl, kurra, e māh, awwal-i-māh]

MOTION—The motion of this wheel is very quick.—(hara^hkat)¹-i-īn (char^hkh)² bisiyār zūd ast ¹(gar^hdish, jum^hbish, tah^hwīf, ink^hūz, taharruk, daur) ²('ujlat.)

MOTIVE—What is your motive for doing this?—*chī* (I Tig au) *kī* in *lūr* *mī-kunēd*? (*maqlab* or *wajh* or *muddā* or *dā'iyat dūred*.)

MOUNTAIN—Have you seen the Himalaya mountain?—*Jyū koh-i* *himālaya* *mushāhida karde ad*?

MOUNTED—Having mounted his horse he rode off.—*bar asp-i khvā* *samūr shud wa bar lūkhāt*.

MOURNS—The whole country mourns his loss.—*ba miltam i-marg-ash ahl-i tamān mulk syāh mī poshand* Or as *murda ash ahl-i tamān mulk (maghmām) shuda and (miltam ada)*.

MURDER—Why do you bathe in muddy water?—*chirū dar āb-i-(mukaddar) ghūl mī-kunēd*? (*ilra mutakaddar mulawwaj*.)

MULE—I have bought a mule for 200 rupees.—*khāfire* (*dā pad rūpiya-ū*) *khārida am*. (*ba dā and rūpiya*.)

MURDERED—He was murdered by robbers.—*o as dast i dardān* (*kusha shud*). (*ba katl rasid munkall* or *katl* or *maklūl shud*.)

MURMURING—They are always murmuring.—*eshān hawesh-i* (*shikāyat*) *mī-kunand*. (*gila wa wut*.) Or *eshān dā,imā-l-awfāt marmar mī zanand*.

MUSIC—Are you fond of music?—*āyū mushāhik ba* (*sarod*) *mī-bāshed*? (*tashīfyad samā'*; *tarrānūm malūhī*) Or *āyū* (*naghma-rū pasand*) *mī-dāred*? (*iln-i-mūshikī r? dast*.)*

MUTE—I spoke several times, but still they continued mute.—*man chand bār gūfān, amūd* (*khāshukh*) *mānd-and*. (*ākhiz*; *ākhin*.)

* Kettledrum, *naqqāra*.

Bell, *jaras*.

Four-stringed instrument, *rabāb*.

Trumpet, *farūd, s*; *karūd*; *sarūd*; *kūb*; *qār*.

Harp, *sheng*; *barbat*.

Guitar *sitar*.

Flute, *sad*.

MUTUAL—This will be for our mutual benefit —*īn (fā,ida, tarafain) lhwūhad būd. (mufīd i jāmbain)*

N.

NAKED—In parts of Persia little children are accustomed to go naked —*dar ba'ze nawāhī e fārs tiṣṭagān (ba gashtan dar hālat-i-barhanagī mu'tād and) ('ādat i-gashtan dar hālat-i 'uyat dārand, 'uyān mī-būshand)*

NAME—This vessel's name is the Zuleika —*ism-i īn jahāz zulaikhā ast Or, īn jahāz zulaikhā nām dārad Or, badīn jahāz zulaikhā nām dāda and Or, īn jahāz musammā ba ism-i zulaikhā ast Oī, īn jahāz ba zulaikhā mausūm gashtā ast*

NATION—All the people of this nation speak his praise —*har kaum-i īn mulk ta'īf-i-o mī-kunand Or, sair-i- 'awāmmu-n-nās-i-īn balād khutba, e tahsīn ba nām-ash mī-khwānand*

NATURE—The tiger is fierce by nature —*sher az (sarīsh)¹ (mukhibb)² ast ¹(zāt jibillat) ²(tund mizāj, shadīd)*

NAUGHTY—She is a naughty girl —*ān dukhatarak (sharī) ast (shokh-chashm)*

NAVIGATION—Have you learnt navigation? —*shumā mallāhī (āmohlhta ed)? (yūd girifta ed)*

NECESSARY—It is not anyways necessary that you should go there —*ba hech wajh (zarūrī nīst) ki shumā ān jā bi-raved (lāzim oī wājib nayāyad)*

NEED—I have need of your assistance —*ba madad-i shumā (muhtāj) hastam (hājat or ihtiyāj dāram) Oī, murāmdād i-shumā zarūr ast*

NEEDFUL—It is absolutely needful that I should go —*ihtiyāj mahz ast ki man ān jā bi-ravam Or, raftan i-man az jumla, e zarūriyāt ast*

NEGLECT—This is owing to your neglect —*az ihmāl-i shumā īn ba zuhūr āmada ast. Or, az taghāful i-shumā īn wāki' shuda ast Or, az be-khabarī, e shumā īn ba uukū' rasīda ast Oī, az (tahāwun) i-shumā īn ba man-*

pidre shukhā! tunda ast (gā stat musāhālat musā
maḥat tādihā)

NEOLIGENT—They are ill and negligent.—*cahān* (in t wa
gāhā) and (cahān wa kīhā lāhā wa mukhaml muḥall
wa mukhāhā) Or *cahān* *maḥ* wa gāhā t mī (wagāhā)
(kūnāhā)

NEIGHBOUR—He is a neighbour of mine —o (hī m āyā) e
man ast (jār jār hām-ḥār hām jār Or o
(mutārī) i kḥānā e man mutawakkīf ast (kārī)

NEIGHBOURHOOD—He lives in this neighbourhood —o dar
in hām-yugī (wāḥnāt) dārā. (maḥn) Or o dar
in kurb (muḥn) ast (sukin mutawakkīf sakhān
jāgīr)

NEXT—We will go there next month.—mā māh-i āyunda
dā jā kḥwāhām raft

NIB—I have broken the nib of my pen.—(cahān) i kalam
i kḥul shikasta am (nok ar jāk nakh dam)

NIPPER—I nipped my fingers with the pincers.—an
gashāhā, e kḥāhā-dā ba minkīsh afshurdam.

NOISE—I cannot bear so much noise.—man iḥāf i in
chunīn gḥaughā na mī-tawānam āward Or man
takhammīl i-chunīn (maḥgḥala) na mī-tawānam kard
(shaghḥ gḥalghala shor wa gḥul gḥulghul) Or in
chunīn gḥul-gḥadar rū mutakhammīl na mī-tawānam shud.

NONSENSE—What they say is all nonsense.—*maḥī* mī
goyand hāmā (pāhīyūt) ast. (yāwa go i behāda-go i)
Or *cahān* *maḥān* i-kḥāhā mī-goyand.

NONSUITED—The plaintiff was nonsuited —*muḥaddamā* i
maddā i (kḥāry) shud. (nā māngār)

NOTHING—He asked, but I gave him nothing —o kḥāst
wa lekīn pashīze na didam

NUMB—My fingers are numb with cold.—ar marī t an
gashāhā, e man (kḥwāk) shuda and (gḥair i-kīss wa
jumbīsh.)

NUMBER—What number of persons were present —*chānd*
nāfar hāgīr būdand?

NUMEROUS—There are numerous errors in your writing.—
dar nawishta, e shumā bisiyāi ghalathā and

NURSE—They took with them their little child and its nurse—*eshān tīf-i-kūchak-i-khud bā ma' dāya ham-rāh-i-khud-i-shān burdand*

NURTURED—He was delicately nurtured—*o mutana'im būd wa sāya parwarda* Or, *dar nīmat wa rāḥat wa āsā, sh aukāt guzrānīd*

O.

OARS—How can the boatmen row without oars?—
baghair az (halisahā)¹ chigūna (halisa-zanān)² kashīdan mī-taūnand? ¹(*kḥāda, jafḍāk, majzāf, mukzāf*)
²(*mallāhān*)

OATH—In a court it is usual for witnesses to take an oath—
ma'mūl ast ki gawāhān hasbu-l-kānūn dar 'adālat kasam bi-kḥurand O₁, *dar 'adālat hasbu-l-ma'mūl shāhidān saugand mī-kḥurand*

OBEDIENCE—You should pay obedience to his orders—
munāsib ast ki (mutāba'at)-i-hukm-i-o bi-kuned (*tā at, tū at, mutāwa'at, inkiyād*) Or, *munāsib ast ki shumā (mutā'i)-i-hukm-i-o bi-bāshed* (*farmān-bairdār, mutābi', tābi'*) Or, *wājib ast ki shumā bar kḥaṭṭ-i-farmān-ash sar-i-kḥud bi-nihed*

OBEDIENT—Good children are obedient to their parents and obliging to every one—
farzandān-i-arjmand tābi'-i wālī dān i-kḥud wa ba hama kas (mutawāzi') mī bāshand (*nawāzish-numā, kḥalīk, adab wa azurm numā*)

OBEY—I must obey his orders—*marā bāyad ki hukm-ash ba jābiyāram* O₁, *marā bāyad ki ('ubūdiyat)-i-hukm-i-o bi kunam ** (*tā'at*)

OBJECT—What was the object of your going there?—
gharaz i raftan-i-shumā dar ān jā chī būd?

* 'ubūdiyat is used to express obedience to God.

Order—You should try to oblige your master—If, if he
 dar (responds), a ul 7, a bl 1 1, a hah li-dumad (1/40th
 a di) Or 1/2 of 1 is 1/4 1/2 1/4 1/2 1/4 1/2 1/4 1/2
 (man's 1/4 1/2 1/4 1/2)

Oneung—These words are obscure.—*la ol'si* (mu₂l'si)
and, (mu₂ mu₂ ol'si)

Opolite—This term has become obsolete—in 1724
it is (said to) be. (now it is) a kind of musical
instrument.

Obstacle—This is an obstacle to my learning —*in* (ကိပ်ဂ်
is *in*+*man* *ail* (*what's wrong* ကာဘလ်ဂ် ခါပုံ အ-
သံ မှား က)

OPINIMATE.—They are obstinate in their opinions—*ahān*
dar vjē kḥwāḥ (imyār) (kḥwāḥ-er) an L. (war-kāsh mūh
asāb kḥwāḥ-raḥand mawjūh mūlāmarrī L. gardan kash)

Occasion—There was no occasion for your coming—
 Irindan bahud dar in jī darār na būd.

Occasioned—He has occasioned his parents trouble—
 sahah-i-ranj-i wāḥidān-i lḥad ghu lid Or o lā jular o
 wāḥid i lḥad (twofold) dāda ast. (ruḥmat iḥṣān lā ilāh il-

Occurro—After another month I shall have occupied
this house twenty years.—baḍ aḥ timḥim i māh i dīgar
biḥ aḥ lāmīl kḥpāhad shud ki dar in kḥlwa tawakkuf
wārīda am.

OC UNKED—I don't remember this ever to have occurred before.—(dar yid-i man na mi-lyul) ki in chunim amr
pek as in illijak ystid (yid na dJram)

Occurrence.—This is a very remarkable occurrence.—In
amre busayr (ajib) ast. (gharib nizar la qhubnak;
muta ajib.)

One—This is a very odd kind of expression.—In kaline-
nyib ast.

ÖRNEK—What offence have I committed?—*chi jürri as man ba wujûd imada ast? Or chi taqîr as wujûd-i man sar bar kada ast? Or ba chi waql muhtala gardîda am? Or chi khaîr as man sâdir shuda ast?*

OFFENDING—I cannot think of thus offending him —*man na mī-hh^wāham ki o-īā īn chunīn (īā-hh^ush) sāzam (īanja-khātū , dīl-āzunda , taghyīz)* Oī, māīā pasand nīst ki mūjib-i-āzāī-i-hh^uātū-ash shavam

OFFERED—Had I known this before, I should have offered you my services —*agar kabl az īn īn amī-īā mī-dānistam barā,e imdād-i-shumā hāzi būdame*

OFFICE—I am going to Mī —'s office —*ba daftar-hhāna,e fulān sāhib mī-īavam*

OFFICER—He is a European officer —*o sarhange az ahl-i-farang ast* [Civil officer, 'uhda-dā , manṣab dā , 'amal-dā , military officer, sipah-sālār , sardār]

OLD—Once upon a time an old man and an old woman went to the forest to gather sticks —*būre az barā,e jam' kardan-i-hezum pī-marde wa pīr-zane dar besha raftand* [Old man, farītūt , mard-i-kuhn-sāl , mard-i-sāl-hhurda , old woman, farītūta , 'ajūr , zan-i-kuhn-sāl , zan-i-sāl-hhurda]

OMISSION—There is some omission in copying —*dar nakl kardan-i-īn chīze mānda ast* Oī, dar sawād kardan-i-īn chīze (farō guzāst) shuda ast. (tark , imhāl karda)

OMITTED—I omitted to mention that.—*man farāmosh kardam ki ān su^hḥan bi-qoyam*

OMNIPOTENT—God is omnipotent and omnipresent.—*hhudū (kūdir wa har jā hāzi) ast* (kūdagār wa dar hama qūh)

OPERATE—How does this medicine operate?—*īn dūrū chīgūna (asāq mī-kunad)?* (tūsīr mī kunad , asar or tūsīr dūrād)

OPINION—What opinion do you form on this subject?—*ba nazdīk-i-shumā dar būb-i-īn chī maslahat mī būshad?* Or, *dar būb-i-īn chī (kiyās mī-kunad)?* (īā,e mī-dāred) Or, *dar tarāzū,e 'ahl-i-shumā īn amī chī nazn dūrād?*

OPPOSITE—His house is opposite to mine —*makām ash (mukābil) i-hhāna,e man ast* (muhāzī , īū-ba-rū , mu-ūāzī , mutakābil)

OPPOSITION—He has met with much opposition —*bado mukhālifat-i-bisīyū (rū,e dūda) ast* (u^hḥ namūda

- Til shuda la gahūr āmadā) Or his yīr manūshūn lādo (to arrive) kardā and tikhtilūf to īrruz khāsh)
- ORATORS—I have brought some orators—man khudra nārangī (āwarā am). (khārīda āwarā am)
- ORATOR—He is celebrated as an orator—o sapīh mashhūr ast Or o sulhān parāde mā r f ast
- ORDER—This is an order for a hundred ruz Is—in i n rīe ast az pad rūzya Or in pāl i rūmān-rū lāghāz-e-zar ast
- ORDER—This school is without order—in malāb le-(tarrīb) ast (intī ām rāz o fāz)
- ORDERED—I have ordered the goods to be got really—man dar bāb (amāda) kardān i-ajmāe hukm kardā am (mu-hāyī tāyīr masta ul)
- ORIENTAL—He was well versed in oriental literature.—az ilm i-mashrūqī khūb wāqif bād
- ORIGIN—Do you know the origin of this saying?—(apī)-i in kalīmā mī-dāned? (manushū bunyād mabdā)
- ORIGINAL—This is not the original writing—in takht (apī) nīst (apīl aīnī) Or in apī nīst sawūd ast
- ORNAMENTS—They wear different kinds of ornaments.—ashūn (zawāhīd) e kīm ba fīm mī poshand (hulīhā farāzkhā) Or ashūn pīrīyā, fārah bā fārah (dar bar) mī kunand. (bar badan)
- ORPHANS—These children are orphans—in afīl yālm and (fatherless and motherless). Or in farzandān yāsīr and (motherless only)
- OVERCOME—We cannot overcome the enemy—mī bar dushman (ghālib shudan) na mī-tawīnem (ghālib āmadan dastīfān) Or mī (bar dushman ghāliba) na mī-tawīnem kard. (dushman rī maghālib or fath)
- OVERFLOWED—The river has overflowed its banks.—āb-i nāhr (az kīndra bātā) imāda ast. (ba tughyūn ba sālāb) Or āb-i daryā sāl rawīn bāda ast.
- OVERLOOK—It is better that you overlook his offence.—in bīhtar ast ki (az khāfū o chāsh m poshī bī farmāyed) (az takhtir-ash dar gufard gumbāsh bī-bāhshād kufūr i-o rū mī'f bī-kunad)

OVERSET—A sudden gust of wind upset the boat —*yak būngī tapāncha, e bād safīna-rā bar gardānīd* Oī, *yak ā yak nafhat-i-bād kishī-rā (xāzh-gūn) hard* (nigūn, munkalib, wāzh-gūna)

OAKEN—Whose oaken are these?—*īn muwāshīyān az ān-i-kīst?*

P.

PACKET—I have received a packet from Isfahan —*az īsfahūn ba chāparī kharīta, e khatūt (ba dast-i-man rasīda ast)* (yāfta am)

PAGE—In what page of the book does the word occur?—*dar kudām safha, e kitāb ān lafz (mī-āyad)?* (wāki' mi shavad)

PAINT—Where did you get this paint?—*āyā az kujā īn rang (gī)-i-shumā āmad?* (ba dast)

PAINTER—In former times, there lived in China a celebrated painter, by name Mānī —*dar zamān-i-sālf nakkāshe-mash-hūr dar mulk-i-chīn būd ba nām mānī* Or, *dar zamān i sābik (musauwīne) ma'rūf dar diyār-i-chīn sukkūnat dāsht ki nām ash mānī būd* (sūrat gare, nakkash-pardāze, timsāl-gare)

PALE—He became pale through fear (literally yellow) —*o az khauf zard shud*

PAMPHLET—Have you read that pamphlet?—*ān risāla (khwānda ed)?* (mutā'ala karda ed, mulahīza karda ed)

PANES—There are ten panes of glass in this window —*dar īn ghurfa dah (fard)-i-shīsha ast* (khāna)

PARCEL—I have forwarded to him the parcel —*bado (bukcha) irsāl karda am* (basta, dasta)

PARDON—SH, I beg your pardon —*sāhibā marā (mu'āf bi-farmāyed)* (mu'zūr bi-dāred, 'afw bi-kuned, bi-yāmuzed*) Or, *sāhibā tūlib-i-maghfirat i-shumā hastam*

Or, *sāhibā jā, e mu'zarat marā bi-dihed* Or, *sāhibā az*

* *āmurzidan* applies to seeking for forgiveness from God only.

lakhsr i mīl māy dar guşared. Or ai pāhib bar man bi bakh hēd Or pāhibi (nigam bi-nikēd). (mard bakhil ē kumēd marī bakhil bi-kumēd.)

PARENTS—He said that his parents had given him leave to do so—*o guft ki wālidān i man ijtizat i kardan i-chumtān hār dāda būdand.*

PARTAKE—I invited him to partake of some fruit but he would not.—*man o-rī ba tasharuf kardan i kaitre meva da wat memūdām wa lekhn o (mekār karī). (ai ? or uliknāf or kabūl na kard xar bāz tad) Or man o-rī ba sharik shawān-i fāṭm da wat dādām wa lekhn o : rūz kard*

PARTIALITY—We ought not to show partiality in our judgment.—*mīrā būyad ki dar inqāf (farasfūlī, e kase na kumēn). (farasf-kase na qīrem)*

PARTICULAR—I find I am mistaken in this particular—*bi (mafkūm)-am mī-rosad ki dar in nuṭṭa gholaṭ khawida am (jahm) Or ma lūm-am mī-sharad ki dar in dakika shak kardā am*

PARTNER—He is a partner in the house of Hājī Hassan and Brothers—*o dar jamāʿat i hājī hassan wa barāddārān (sharīke) ast. (mushūrik)*

PARTY—Each of them favours his own party—*har yak az eḥṣān farasfūlī, e farik i-khūd mī-kunad. Or har yak az eḥṣān harāddār i-(farik) i-khūd mī-bāshad. (ahl-i-tashūwar)*

PASS—Have you got a pass for these goods?—*a barā, e in aḥḍab ikhāf i rāk-dārī ye dāred? (rawīna)*

PASS—This coin does not pass in Persia.—*in arb dar Irān (muramray) nist. (rawīn rū ij) Or in sikka rū dar fārs rawāj nist.*

PASSED—He passed by him.—*bar o guşar kard. Or az o guşast.*

PASSED—He passed that way—*o-rī guşar bar ān rah wīlād*

PASSAGE—A river intercepted their passage.—*nahre a gīn bar guşar i-eḥṣān wīlād. Or jū, e dō-i-buzurg bar mamarr-i-eḥṣān padīd āmad*

PASSENGERS—That ship brought many passengers.—*ān*

jahūz bisiyār ma'barān āu and Or, *dar ān jahūz musā firān-i kasī āmadand*

PASSION—One ought never to be in a passion —*bāyad ki kase dar (ghaiz) nayāyad* (*ghussa, lhashm, tashaddud, taghaiyū*)

PASSPORT—He has obtained a passport to go to Tabriz —*az barā, e raftan ba tabriz* (*parwāna, e iāhdārī*) *kūsil kardāst* (*sunnad-i iāh dārī, guzar-nāma, barūt i-zimmat*)

PATH—This path leads to the village —*ba diḥ īn rūh* (*sar mī-kashad*) (*sar mī diḥad, mī-iavad*)

PATIENCE—It becomes us to exercise patience in adversity —*mārā būyad ki dar musibat* (*sabī*) *iḥhtiyār bi-namāyem* (*burdbārī, sabūrī, shikeb*) Oī, *bāyad ki mā dar āfat takammul bi-kunem*

PATIENT—They are patient and peaceable —*eshūn* (*sūbir wa mulū,im*) and (*salīm wa ḥalīm, muhtamul wa salūh-andesh*)

PATRONIZES—He patronizes whatever tends to the welfare of the country —*dar amre ki mūjib i-bihūdī, e mulk būda bāshad har chī tamūmtar sārī mī-kunad*

PATTERN—You must give me a pattern to work by —*bāyad ki ba man yak* (*namūna, e*) *bi-dihed ki badān hār bi-kunam* (*imūdaje*)

PAUSE—In reading, you ought to pause where there is a stop —*bāyad ki dar khwāndan* (*wakf*) *i ā nigūh bi-dāred* (*jā, e suḥūt*)

PAY—I have had a month's pay beforehand —*man muwājib i yak māh peshgī grīfta am*

PAYS—He is a very just man, he pays all his debts —*o ādam i bisiyār* (*diyānat dār*) *ast kun īzūt-i khud-i ā adū mī-kunad* (*munsif-mizāj, i, mūn-dār*)

PECUNIARY—He will have only pecuniary loss —*nuksān-ash fakat dar nakd khwāhad shud*

PEEP—The windows are so small, one can but just peen through them —*ghurfahā īn kadar tang and ki kase fakat amāh mī-tawānad zad* (*jamūsh mī tawānad kard*)

Part II—These children are peevish and perverse—*by*
asīl (gajūr va kōjūr) and (terrible) va and I)

Private—If doing this you must pay a penalty—no
London in the amount of (as much as) 100 pounds
should (if you should not mind it)

ԲՐԵՑԻՐԷ.—Lord me your penknif to cut me pen—համար
խմբիկէնդ հալու քո շնորհքն է քո քոյրէն իմիկոն

Peñ ur—His turn of mind is pen ur—*disakh* *li g gū*
(*mutafakkir*) *art* (*muta, ammil* *shirmand*)

PRINCIPLE—I perceive no error in your composition—*da*
lahri-nahumil hach ghalif (I could not understand him)
na mi b'ham na mi salam.)

PERCEPÇÃO—This Memo is not perceptible.—In d223
(qhair mshuqa aist) (n1 dshidur a t kshid aist d3 klu)

Prayer—Your work is now perfect—*ihā l āra āhu ā*
(ānā)st, (ba kamāl rasīda ba āmām rasīla)

PERFECTION.—We can but to aim at perfection though we cannot attain it.—*Ugyad ki ba tshil ki ba mül koshik ki kunem anarshi badün na mi tawünem rasil.*

PENRONA—He generally promises, but he does not perform—o ak ar wa da mi bu ad wa le kin (ba ju na mi ad ad) (tamūn nu mi-lu na l la i tamūn na mi nu dē a l)

PERFUME.—The whole apartment was filled with perfume
—*lamām hnyra az (kḥāsh lo) pūr shad*. (*shamīm mā, shat
naḥhifr alir*)

PERFUMED—The house is perfumed by the fragrance of these flowers—*as shammar* In *qulit tamim khāna* (mu ambar) *shud* (mu uffar *maashimim takhimim* *muṣib m (ayab)*)

PERHAPS—Perhaps this news may be true—*shiyad hi in khabar ruzi bāshad.*

PRIMARIES.—Is this regulation to be permanent —*ṭyā* īn
(*ṭyā* īda *yā*, *ed* *ṭr*) *kḥyā* *hā* *ī* *mā* *nd* *f* (*ṭyā* *nā* *ṭyā* *m* *ā* *n*
mā *kā* *m* *ṭyā* *n* *mā* *ṭyā* *k* *m*)

PERMISSION—I have permission to go for three months.—
 ၎ီတင်၍ နှစ်လ အခါ အခါ နှစ်လ အခါ

PERMIT—Bring a permit for these goods—*ba jihat-i bai dāshtan i in asbāb (rawāna), e biyār?* (*parwāna, yāzat nāma*)

PERMIT—Will you permit me to walk a little in your garden—*maiā izn khwāhed dād ki sū'ate dar bāgh i shumā (sair) kunam* (*tamāsha, tafarukh, siyāhat*)

PERPETUAL—There is a perpetual flux and reflux—*'alā-d dawām mudd o jaz i āb-i-bahr ast*

PERPLEXED—I am much perplexed in this business—*dar in mu'āmala bisiyār (mutaraddid) am* (*muztarib, parāganda, mushawwish, hanān*) Oī, *dar in 'amal man dar mazik-i 'ukda hastam*

PERSUASION—I have done this deed through his persuasion—(*az taighīb*)-*ash in hāi karda am* (*ba tahrīṣ, ba tahrīk*)

PERTINENT—His answers are pertinent—*jawābhā, e o (shāyesta) and (sazāuār, muuāfik, mustawjib, munāsib)*

PETITION—You must make a petition to the merchants—*bāyad ki saudāgarān-iā ('ariz-i-hāl) bi-kuned* (*'arzdāsh, 'arīza, 'arzī*)

PHIAL—Have you a phial for the medicine?—*barā, e dāiū nigāh dāshtan shīsha'e dāred?*

PHRASE—This phrase is very common—*in (kalima) bisiyār 'āmm ast* (*'ibārat, mustalah, jumla*)

PHYSIC—I am not fond of taking physic—*man dawā guftan (pasand) na dāim (dost)* Oī, *man shā, ik i dawā khudān nayam*

PHYSICIAN—Do you know what physician visits him?—*shī mā mī-dāned kudām ṭabīb mulūkāt az barā, e mu'ālaja, e o mī kunad?*

PIECE—Give me a small piece of paper—*maiā (tikla), e kāghaz bi-dih* (*pāia, reza, kaṭa', ruk'at*)

PIETLY—He is a person of great piety—*o sāhib-i-(parsā, ī) ast* (*karāmat, ittikā, salāhiyat, takwa*) Or, *o yake az (sulhā) ast* (*abrār*) Oī, *ṭarīk-i-ān kas zikr wa shukr wa khidmat wa tū'at wa iṣṣār, wa kinā'at wa tauhīd wa*

twealkel wa teahin wa saharimul ost. Or o luyr (der
die) ost (jählich mahlmal zähl pacher, der mahl
allid; jahl all luyr; mahlmal) Or o galin der
döl dölnd wa wawa der die wa zähl der dunyā wa shari
dar chakm wa kin der ten

PILGRIM—The pilgrim is gone on pilgrimage.—A 471 ' 2
 And rests not.

PILLAR.—His house is ornamented with pillars.—*kāṭha*
nāḥ (nāḥ) *pīṭhā* *nāḥ*. (*nāḥ pīṭhā* *nāḥ* *pī*
nāḥ)

Fixtures—I want a fur of furs from them—as also
yak and goat-skins, etc.

PAKNACT—Whow is that i intace now paxing —in dūngi, s
ke i/ka/ rāh mi-ratod us an-a-kist?

Pir—I was near falling into a pit —na nk bāl li man dar
maghāh biyustam. Or dar (ghār) ujūdam-am chis na
mānula bād (hufrot)

Pitt—The afflicted should excite our pity—*mārī l'ya l*
kl lar (musibat zadagīn) *rahm biydrem* (In kāmūn kī
bi dām i-bāl mubtala and)

PITY—What a pity you did not tell me this!—(half ki ba man hābar) na hāndol (afsoos ki ba man uññī or manhābir)

PLACE—What is the place called where he lives —*makūna*
ki dar ūn jā sukūnat dūrod nām-ash chī ?

PLAQUE—The plague of this business is endless—(mishnat
wa mishakfat)¹-In kūr (intihā na dūr)² ¹(ruḥmat
taḥt dikkat) ²(lā intihā ast.)

PLAIN.—This writing is plain and easy to be read.—*Ṛṣam pīṣṭ wa (ba dūnī khyānda mi sharad). (baghān wa sūr dar khyāndan mi-āyad tashillu-l-muṣūlu a mi līshad.)*

PLAINTIFF—Who is the plaintiff in this affair?—*dar in mu'umala mud la't hli?*

PLAN—Have you seen the plan of the building?—*kaṭha, mīrat dīda ed?* (*mulāhaga karda ed.*)

PLANE—Smooth this board with a plane —*in takhta e iā ba randa (sūf) bi kun (musattah, tastih)*

PLANKS—Are these planks for sale?—*āyā in takhtahū (farokhtanī) and (māl-i farokht, jins-i-bai')*

PLASTERED—The inside walls are plastered with lime —*dīwārūn andarūn-i-khāna ba khāmī-i-ūhak (astarkūī shuda ast) (kāk-gīl shuda ast, andū, ida and)*

PLAY—We have now no time to play —*māiā ilhāl fursat-i-bāzī nīst Or, mā ahnūn furṣat-i-bāzī na dārem*

PLEASED—If he had informed me of this before, I should have been better pleased —*agar o pesh az in māiā khahar mī-dād man ziyādatur (khūshnūd) būdame (masrūr, khurram, khūrsand, khūsh-wakt)*

PLEDGE—I pledge my word to act in this manner —*(‘ahd o paimān) mī-kunam ki in chunīn khwāham kard (ikāi) Or, ba adā, e in hāi kaul mī-kunam*

PLENTIFUL—This kind of fruit is plentiful —*in kism-i-mewa ba kasrai ast*

PLOUGH—I have an excellent plough and one pair of oxen —*(kulba)¹, e bisyār khūb (nazd-i-man)² ast wa yak juft-i-gāw ¹(shiyār, fadān) ²(dāram)*

PLOUGH—When the rains arrive, I shall plough this field —*wakte ki bārish khwāhad shud (bar in zamīn kulbarānī) khwāham kard (zamīn-iā tīmārī oī falāhat oī hars or shiyār) Or, ba mausim-i bārish in zamīn khwāham shiyārīd*

POET—He is a poet, have you seen his last poem?—*o shā’ir ast shu’i-i-ākhirīn-ash (mutāla’a kardā ed) ? (ba mutāla’a āu andā ed)*

POINT—This needle has no point —*in sūzan nok na dārad [eye, sūfār]*

POINT—She has been at the point of death —*ān sūhiba karību-l marg būda ast. Or, ān būnū dar hālut-i-nīza’ būda ast Oī, jān i-ān khānam ba lab rasīda būd Or, az nafs-i-ān khātūn ramake mānda būd*

POINTED—Had you asked, I could have pointed out to you

In what manner to act—your or man fulfill intended
 as fulfill it over his own name and

POLITENESS — He received us with great politeness —
 ስለጥሩ በጣም አደንከንና (መቃታል ይባላል) አገር ውስጥ
 እንዲሁ ማለት ነው

ՔՈՒՐ—Ի՞նչ օրը երեք ամիսը օրը ինչպե՞ս
 ԲՈՒՐ—Ի՞նչ օրը երեք ամիսը օրը ինչպե՞ս
 ԲՈՒՐ—Ի՞նչ օրը երեք ամիսը օրը ինչպե՞ս
 ԲՈՒՐ—Ի՞նչ օրը երեք ամիսը օրը ինչպե՞ս

Poon—He is now become poor—o shall I sing (in fit)
 and (parajindar va i maulin maulamman i m
 tarisif mukhij mauli k maulat i takidast safir
 be now?) Or o almas dar khat i be chitaphi munda au
 Or o almas au i ye lund i baifi munda au

Porcelona—Shiriz : a very populous city Shiriz shahro
ast iwaqir (ma nā). (shiriz shirizshahro.)

Portrait—I have his portrait in my possession—man
(tapirir jash) dārm (shabik ash i pāl i fāl at
ash)

POSSIBLES—Hail I call I earlier by this time I might
have poss-er with much learning—*aqar man kahl az in*
ta'lim mi g risti m j-as (taught dar ilm biyatr nazil
dame). (mak-rat dar ilm biyatr y-ftame dar ilm
biyatr mahr sh dame 'Ilm shudame)

Possibility—There is no possibility of your getting there to-day —(mumkin nist) ki imroz badin ja li-rased. (im kân na d'rad qûrat na bandad muhtamal nist ištimal na mi-rased)

For—If the letter goes by to-day a post, you must send it to the post-office now—agar mī khaṇīkhaḍ ki khaṇī : khumīl ba barīd-i mīroza bī rārād bāyad ki ilāhīl ba barīd khūna bī firistad.

POSTAGE—What will be the postage?—*mahāṭī khaḥ i bairid chi kadar mī-bīshad?*

POST MASTER—I have sent word to the post master—
 mukhār-i-barīd khāna paigamē firistāda am

POSTURES.—The glare of anger was evident in his postures.—

(āsā)-i-khashm dar harakāt wa sukanāt-ash paidū āmad.
(ā^{sh}ash, tāb)

POT—What is there in this earthen pot?—dar īn zarf i-
sifālīn chīst? [metallic, filizī]

POVERTY—Though in great poverty she is happy —agarchi
ān zan dar (falākat) i shadīd uftāda ast khūsh mī-bāshad
(muflisī, iflās, fakr, nā-dārī, tang-dastī, tahī-dastī)

POWER—It is beyond my power to understand this.—
(iktidār)-i-fahmīdan-i-īn na dāram (kurat, tākat,
takwiyat, kudrat, makdūr, majāl, isti'dād) Or, az
hita, e fahm-am berūn ast ki īn amī-rā bi-fahmam

PRACTICABLE—What you purpose, I think, is not prac-
ticable —ānchi nāda dāred ba rā, eyam ghayī-mumkin ast

PRACTICE—Whence arose this practice?—az kuḡā īn ('ādāt
paidā shud) (i-asm bar khāst, dastūr sar bar āward)

PRACTITIONER—He is an effective practitioner, and a com-
petent physician —o jamāh i-kāmil ast wa ṭabīb-i (hāzik)
(zarīḡ) Or, o ba zewār-i-jarrāhī arūsta ast wa ba ḡuliyā, e
ṭabībī parāsta

PRAISE—We ought not to praise the undeserving —na
bāyad ki mā (badān-iā madh) bi-kunem (sharīrān-rā
taksīn wa afrīn wa sitā, ish wa istihsān) Oī, mūrā na
bāyad ki bar (shanī'ān) zabān-i-sanā bi-kushāyem (fā-
hishān; muḡsidān, fāsīdān, fājīrān, bad ma'ashān,
mudbīrān, fāsīkān)

PRECARIOUS—Her health is very precarious —mizāj-i ān
khānam bisuyār ('nā-kā, im) ast (nā-mukarrar, nā-mus-
tamir, nā-mustakill, 'alīl, be-kiyām, be-ṣabāt, ghair-
i-mutasābit)

PRECEPTS—In the book which you gave me are many
excellent precepts —kitābe ki ba man dāded dar ān bisuyār
(ahkām)-i-afzal and (nasīhat, pl naṣā, ih, pand, andarz)

PREDICT—We cannot predict what will happen on the
morrow —mā pesh na mī tawānem guft ki farda chi (rū e
khwāhad dād) (khwāhad uftād, ba zuhūr khwāhad āmad)

PREDICTION—Your prediction has been fulfilled —pesh-go, ī, e

shumā ba anjīm raīda ast Or khabar-i-ghātib-i-shumī
 sir anjīm yūsta ast. Or ghāib-goī, shumā tamūm
 shuda ast

PREFER—I prefer your house to my own—man khūna,
 shumā az khūna, khūd bihtar mi-dānam Or man
 khāna, shumā-rū bar khūna, khūd (tarjih mi-dānam).
 (ikhūyār mi-kunam mi-guḡnam) Or man khūna,
 shumā rū ba khūna, khūd dar khūbi mawḡaddam mi-dānam

PREFERABLE—Which of these two is preferable?—az in
 har dū tā kudūm pasandīda-tar ast?

PREJUDICE—We ought to get rid of prejudice.—mūrū bāyad
 kī (ta asḡub rū bi-guḡrem). (az rū, be dānīsh wa ī
 fakḡuḡ bi-rahem az fikr i-be-khālar wa taḡlīsh īstīrūz bi-
 kunam.)

PREMIUM—He received a premium of 100 ruman.—o yak
 pad rūmān ba tarīk-i in'ām yūst

PREPARING—They are preparing to go to England.—akūn
 barū, raḡḡan i-wilāyat (taiyārī) mi-kunand (tahāyat
 ta biyat.)

PREPARED—He prepared his speech.—o parīch : sukḡan
 i-khūd (karī). (pardākht.)

PRESCRIPTION—The doctor wrote this prescription.—ḡabīb
 in mawḡḡa-i nawīsh

PRESENCE—He said so in my presence.—badīn ḡawr (rū-ba
 rū, man) guḡst. (bū wujūd-i ī, šr i-man dar mawḡḡat
 i-man)

PRESENT—The Amir of Samarcand sent this elephant to
 the Governor-General as a present.—amīr-i-samarḡand
 ba ḡawr i-(mḡḡa) in pīl barū, farmān-farmā mursīl škht
 (ḡadīya saughāt peḡh-kash.)

PRESERVED—By your kindness my life was preserved.—
 ba ināyat i-shumā jān-am (maḡḡūḡ) mānd. (ba šulḡwat
 maḡḡūz maḡḡūn.)

PRESERVES—Are you fond of preserves?—(murabba)hū rū
 pasand dāred? (ma'jūn angulīna.)

PRESIDENT—Who is the president of that society?—kudūm

kas dar ān (majlis mīr-i-majlis) ast? (anjumān saricar, jamāat ra īsu l-majlis)

PRESUME—I presume, sir, you have lately arrived in this country —*ai āghā mazinna dūram ki shumā tāza dar in diyār wārid shuda id*

PREVALENT—I could not prevail upon him to remain here longer —(*o rā bar īn na tawānistam dāsht*) *ki dar īn jā ziyāda tawakkuj kunad* (*o rā tahrīk oi taighīb or tahrīs na tawānistam kard*)

PREVALENT—This disorder is at present very prevalent —*īn marz ilhāl bisiyār (ghālib ast)* (*mastulī ast, ghāliba dārad*)

PREVENTED—I thought you might have prevented their going away —*qumān dāshtam ki humā eshān rā az bar qarīdān man' mī tawānistad kard*

PREVIOUS—You went previous to my arrival —*shumā kabl az āmadan-i man (rawāna shuded)* (*rah gūā shuded, rū ba rāh nihāded*)

PRICE—What is the price of this? Is that really the market-price (or price-current)? —*kīmat-i īn shai chīst?* *āyā fi l uākī' mī hāz-i-būzār hamīn ast?*

PRIDE—We ought to shun pride —*bāyad ki mā az gharūr (bi-parhezem)* (*ijtināb or tajannub bi namāyem, ihtiyāz bi-kunem*) Or, *bāyad ki mā (hāyāl-i far'īnī) az sar bi-kashem* (*kībī, takabbur, nahkwat, 'ujub, pindār istighnā, i*)

PRINCIPAL—Who is the principal in the business? —*dar in mu'āmalah kudām kas (mukhlātī ast?)* (*madāru-l mukhām*)

PRINTED—The book will shortly be printed —*kitāb 'an karīb maftbū' khwāhad shud*

PRIVATE—They held a private conversation —*eshān sulhān i-(makhfī) kardand* (*ba tanhā'ī, ihhfū, khujya, khafī, pinhān*)

PROBABILITY—Is there a probability of my seeing him? —*āyā (ihtimāl dārad) ki man o rā bi-bīnam* (*aghlab ast*)

PROBABLE—That is not at all probable —*ān bi-l-kull (ihtimāl na dārad)* (*mutahammul nīst*)

PROTUNE—Where can I procure a boat?—*J, I lishil as kuzi ba gir i man wi-tyad?*

PRODUCE—Those articles are the produce of this country—*In ahiyā dar in mukt pakti wi-sharand* Or *an ajiā pakti, ihi in diyār aī.*

PROUDER—This garden produces nothing but weeds.—*dar in bāgh kach pakti na mi-sharand miyar* (likh o lā i). (likh-māḥītra.)

PROVAXE—They use only profane language—*chīn fahāf kulmā-i-bahāda mi-tyand* Or *la jae az sulhānān* (nā pakt) *kach na mi-tyand* (mulanīyis nāshānā pakti.)

PROFLIGATE—He became a profligate—*o (fājir) girāid* (fānā shakl rūbā aulāh) Or *o dar lakh o lab māshghūl shud* Or *o fāf o fājūr aghāz* (Laird). (nāshān)

PROMISE—I promised to call upon him to-day—*man* (ma da) *kardam ki imroz rāh-i o khānānam raft* (ahd: shāshud kawl.)

PROMOTE—By this our happiness will be promoted—*az in khūshī, mā (ziyāda khānāhad shud).* (bāstār khānāhad girāid khānāhad āfzūd rū ba tarāfī khānāhad nāshud urā) khānāhad girāst āfzūn or buland khānāhad shud.)

PRONE—Man is prone to err—*Adam mā'il ba khāḥā ast* Or *Adam mā il ba gunāh dārad.* Or *inādā miraktab az khāḥā o miyān ast*

PRONOUNCE—Let me hear you pronounce this word.—*talāfṣa-i in lafz* (ba man bi-go) *ki bi-shināram.* (pak i man āshir kun)

PRONUNCIATION—Is my pronunciation correct—*tyā talāf fuz i-man pakti ast?*

PROOF—What proof can you give of this?—*chī dalil dar bāh-i-gubūt i in dāred?* Or *in-rū ba chī tarik ba igbūt mi-rānānd?* Or *mīsdāḥ i in dalil chī dārd?*

PROP—If you take away this prop the roof may fall—*nāz in (sīlān)-rū bar khānāhad dāshī wāf khānāhad āfzūd.* (rakān amāid.)

PROPAGATED—This doctrine is propagated everywhere—*in*

masla dar har jā (murawwaj ast) (rawāj dārad; ifāza karda shuda ast, shū, i' shuda ast)

PROPER—Do you conceive this to be proper?—*āyū shumā mī-fahmed ki īn (munāsib) ast? (ba jā, ḥalāl, durust)*

PROPORTION—You will have your proportion of profits—*shumā az manāfi' (hissa), e tamām khwāhed yāft (bahra, kismat)*

PROPOSE—I propose that we share the loss between us—*man mī-goyam ki ānchi nuksūn mī shavad dar ān mā hai dū (mushtarik em) (sharīk mī-bāshem, sharīkat dārem)*

PROSECUTE—Will you prosecute him before the judge for his offence?—*barā, e khatā, e o shuḥnā bar o ba kāzī nālīsh khwāhed kard?*

PROSPERITY—He is now in great prosperity—*o dar īn rozhā (bakhtī-yāwar) dārad (nasīb-i-kāmil, tālī-i-maimūn, bakht-i-himāyūn, chashm-i-daulat bedār)*

PROSPEROUS—His affairs are now very prosperous—*ilhāl umūr-ash rū ba tarakkī mī-nihad Or, ilhāl ba murād-i-khud kām-rān ast Or, aktūn mahbūb-i-matlūb ba o ruh mī-namāyad Or, o ilhāl (bakhtiyār) ast (nairūmand, bahramand, bar-khurdār, sa'adatmand, farḥlānda-fāl)*

PROSPERS—In whatever he undertakes he prospers—*ānchi ki mī-kunad, dar ān (kām-yāb) mī-shavad (fī ūzmand, fathmand)*

PROTECT—It is a prince's glory to protect his people—*fakhr-i-shāh-zāda īn ast ki ra'iyat-i-khud-rā (ba ḥifāzat dārad) (ḥifāzat or ḥirāsāt or ngāhdūsht kunad) Or, jāh o julāl-i-pādshāh-zāda īn ast ki (dar bāb-i-ra'iyat-i-khud farīk-i-muhāfiẓat mar'i dārad) (ba ngāhbānī, e r'āyā, e khud miyān-i-murākibat bi bandad)*

PROTECTION—They fled to the king for protection—*ba nazd-i-shāh barā, e panāh (rū ba fī ūi nihādand) (dar gurekhtand)*

PROUD—They who are proud have little sense—*kasāne ki imāghrūr and kam 'akl and) (gharūr dar sar dārand akl kam dārand)*

PROVE—I can prove this to be true—*man sābit mī-tawānam*

hard is in such a state Or man is in the same state
and is in the same state.

PROVERB—This is a common proverb.—in many a state
and.

PROVIDED—Being in service all the time have you not
provided for your family?—*tyl in kadan amr dar
nawar gupshid wa lewa ba jihat-e ayyal wa ayyal i
khal chis jam na kardad?*

PROVINCIAL—Providence directs all things.—*hakm i rizik
bar hamachis (jiri) ast (muhit dār)* Or forwarding
bar hamachis *malhikāt hakm mī-kand.*

PROVINCE—This district affects the whole province.—*In
many dar tamām diyār (ishlād dārād). (ishlādāt dārād
mustashir ast ghāib dārād)*

PROVISION—Make provision for your journey.—*harj-e asfar
i khal (tohar-e rāh taiyār) bi-kun. (tal i-rāh tamīd)*

PROVOKE—He does everything he can to provoke me.—*a
kar kadar ki mī tanānad marī (ba ghawā mī-dād). (la
bhashm o ba ghawā mī-dād; dāsh-i-bhashm mī-asro ad.)*

PRUDENT—She is a wise and prudent woman.—*In ran
dānī wa dūr-andesh ast Or In ran (rū-e munir) wa
sīr i-dūr-andesh dārād (rū-e fāid afī roshan; rū-e
baizā wa afī i-nūrān).*

PULL—We must pull the boat along with a rope.—*biyad ki
mī ba rasanis kushī rī bi-kashem.*

PULSE—Let me feel your pulse.—*nabz i khal marī ikhtis
kardan bi-dihed. Or bi-gupshid ki nabz i-shumū-rū ikhtis
bi-namāyan.*

PUNISHED—You may expect to be punished for this.—*—
suntagīr bāhed ki dar īn amr (ba annī, e ayyal wa ikhtis
mū'aghab khalhed gardād). (sharbat i-ayyāl khalhed
chāshid)*

PUPIL—I am reading a dialogue between a pupil and his
preceptor.—*awāl o jawāb ki mī bain i wāld wa shigīr
ba wakt nāld mī khalnam.*

PURCHASED—If I had had sufficient money I should have
purchased the house.—*agar pul (ba kifāyat mī-dāhtam)*

khāna kharīdame (iktifā mī kard, kifāyat mī-kard.
kāfī mī-shud)

PURCHASERS—There were few purchasers—*mushkariyān bisuyā kam būdand*

PURIFIED—Can you inform me how the heart may be purified?—*shumā mī-tawāned guft ki chigūna dil pāk mī-tawānad shud?*

PURPOSE—I purpose to consider this subject—*dar dil-i-khudam (kasd)¹ karda am ki (tajwīz)²-i-in mukaddima bi-kunam* ¹(*azm*, *khiriyāl*, *nīyat*, *'azīmat*) ²(*tahkik*, *tajassus*, *taftish*, *tufahhus*)

PURPOSE—For what purpose do you do this?—*az barā, e chī hār ī-i-ā mī-sāzed?*

PURSE—He found a purse with five ashrafis in it—*īsa, e (panj) ashrafī yāft (bā panj)*

PURSUED—Our soldiers pursued the enemy sixty miles—*'askariyān-i-mā tā ba shast mīl dar (par, e)¹ dushman (raftand)²* ¹(*'akab*, *kafā, e*, *ta'akkub*) ²(*uftādand*)
Or, *lashkariyān-i-mā tā ba shast mīl (ta'akkub)-i-dushman kardand (ta'akkub)*

PURSUIT—Your pursuit of pleasure is fruitless—(*'arsh jū, ī*)*e shumā befā, ida ast (iūhat-talabī)*

PUT—He put all his savings into the bank—*hama bakāyū e khud-i-ā dar šariāf-khāna (amānat guzāst) (amānat kard, wadīat nihād, tawdī' sākht, idā' kard)*

Q

QUALIFICATIONS—He has many good qualifications—*(hiyāhat-i-pasandīda) bisuyār dārad (fazal-i-kamāl, ta'āşāf-i-ahsān, auşāf-i-hamīda, tauşīfāt-i-tayyab, shamā, ul-i-neko, khisālāt-i-khūb, sīrathā, e khūsh)*

QUALIFIED—Are you qualified to do this work?—*shumā (kābil)-i-adā, e īn hār hasted?* (*sazāwār*)

QUALITY—Of what quality is this cloth?—*īn pārchā az kudām kism ast?* Or, *īn kibās kudām nau' dārud?*

QUANTITY—What quantity do you wish for?—*chi* (kadar) mi l^hq^hhed? (mi l^hr and l^ha.)

QUARRELS—They appear to be sons of quarrels.—(ma^hum mi-l^harad) ki mail la l^hmi^hh^has^h d^harad. (la l^harum mi l^had.)

QUARREL—Why do you quarrel one with another?—(ni^hu ma b^han i yul-d^hir chir l^hur j^h) mi-kund? (mi^hni^hl^has^h l^hh^hom d^hir chir.)

QUANTITY—Is the work printed in fulan quantity, octavo, or duodecimo?—*lit* la ba l^hmi^hlar and l^ha e l^has^hka mi^hl^hu shud^h ast y^h d^hu^h wark^h y^h chah^hir wark^h y^h d^h u^h wark^h?

QUEEN—The king and queen were both present.—*malik wa malika* har d^hu dar an j^h l^hq^hir b^hidam.

QUENCH—Take some water to quench your thirst.—*bi jihat* i-(in^h f^hd^hast^h i u^hh^hirgi) kadre d^hb^h bi l^hq^hir (d^has^h i-af^hik mi^hhal-i af^hik.)

QUICK—That vessel came quick.—*An* jah^hu ba (ni^hl^hit)-i tamam amad. (sur at.)

QUICKEN—We must quicken our pace if we wish to arrive there this evening.—*agar* dar an j^h imishah rasidan mi l^hh^hq^hirhem l^hisam ast ki (qum la sh^hit^h bi l^himhem (kadam ba ni^hlat bi kadam ba sur at bi kadam mi^hst na p^hit e l^haf^h na p^hit e kund na.)

QUILL—Give me a quill and a quire of paper.—*yak* kalami-par wa dasta e l^hq^hh^haz ba man in^hayut bi-farmid^hed.

QUIT—When do you mean to quit this house?—*mi^hda^h (k^hh^hit kardan* i-in l^hh^hma k^hit d^hirad? (q^hu^hq^hit^htan i nakl az.)

QUOTATION—This is a quotation from some other book—in mi^hntal^hh^hhibe ast az kit^hbe d^higar Or in in^hil^hh^hit^h bi kit^hbe d^higar ast.

R.

RANS—Paper is made of rags.—*ki^hq^hh^haz az* (latta)h^hu m^hh^hit^h mi-l^harad. (p^hircha j^hina k^hh^hirka k^hh^hazarat parq^hilla.)

RAILS—Some of the garden rails are broken.—*kadre* h^hirra,

oārah-i-būgh shikasta shuda ast (dar bazīn; darā bazūn, hulkuṣ, jaflak, hadūd-i-chūbīn, hudd-i-chūbīn)

RAINS—It rains very fast—*būrān ba ifiāt mī-bārad*

RAISINS—Are you fond of raisins?—*ba kishmish (maīl dāred)?* (*mā,il mī-bāshed*) Or, *kishmish dost dāred?*

RANK—What is his rank in the army?—*dar 'askar kudām 'uhda dārad?*

RAPID—The stream is very rapid in the rainy season—*dar ayyām-i-būrish (sail)-i-nahr tamām sarī' ast* (*ygrā, rawānagī, e āb*)

RARE—This is a very rare plant—*īn nihāle ast bisuyār (shigārf) (ajūba)*

RASH—He is very rash in his conduct—*o dar kardān-i-khūd bisuyār (ta'jīl mī-kunad)* (*mutahawwī or shutābanda mī-bāshad*)

RASCAL—He is a great rascal—*o yake az ahl-i-fasād-i-'azīm ast* Or, *o (fāside buzurg) ast* (*tabāh-kā, e buzurg, khabīse rajīm, lawande kabīr, rinde kharāb, khafīrake kalān*)

RATE—At what rate do you buy this cloth?—*ba kudām nuḥh īn pūrcha-rā mī-khared?*

RAW—It is not good to eat rice raw—*birinj-i-khām khurdan khūb nīst*

REACH—I cannot reach so high—*ba īn kadar-i-bulandī na mī-tawānam rasīd*

READS—He reads eight or ten hours every day—*har roz hasht yā dah sū'at mī-khwānad*

READY—Sir, the carriage is ready—*shāhibā kālīska tayyār ast*

REAL—This is all real, not show merely—*īn hama haqīkī na muḡāzī ast* Or, *īn hama ma'nawī na šūrī ast* Or, *īn hama būṭīnī na gūhūrī ast* Or, *īn hama az ma'nā na az sūrat ast*

REASON—What is the reason you cannot be silent?—*chi sabab ast ki (sākat na mī-tawāned shud)?* (*sukūt or khūmoshī na mī-tawāned warzīd*)

- REASONABLE**—What you say is reasonable.—*Jachē ki mi mōyēd (mā'akū) ast (pārandīdā, ast mūstakian shū, istā; nā mūstajwīz.)*
- REBUILT**—That house has been rebuilt.—*In khāna ālēyān in mīr kardā shudā ast*
- RECEIVED**—I received your letter dated 1st March.—*Ishūmā mī arrikhā ghurra, ast mīh i Mārkh ba dast mī ra'id.*
- RECEIPT**—Give me a receipt for the money.—*In pūl-rā (ra'īle) ba man mārhamat bīfarmāyēd. (hābzu-i mīrāf.)*
- RECENT**—Is this intelligence recent?—*In khālar (jadīd) ast? (naw-īhāz nāw-pā'idā nāw-āwardā; nāw-ra'id i)*
- RECIPE**—Tell me the recipe for this medicine.—*nawkhā, ast in dawā ba man bī namā*
- RECKONED**—Have you reckoned what these things will come to?—*āisāb kardā ed ki (jā'ī)-i-ā'imāt-i in ajnāb chī khālar khāyāhād shud? (mājmū'a.)*
- RECOLLECT**—I now recollect what you told me.—*Jachē ki ishūmā ba man gufted ba yād-am mī-āyad. Or az Jachē gufted (marā yād mī-āyad). (yād mī-dāram yād mī āram yād-am ast)*
- RECOLLECTION**—I have no recollection of his telling me it.—*man yād na dāram ki o in wākhān ba man guft*
- RECOMMENDATION**—Sir be pleased to give me a letter of recommendation to that gentleman.—*pākhībī sīfārish nūma, ast ba nūma-i salūn āghā ba man ināyāt bīfarmāyēd*
- RECOMPENSE**—I desire no recompense for serving you.—*az bardā khidmat-guzārī, khāwēd (ajar) na mī tīrāham. (pāddākh pilla īwāz jāzī; tāwīz; mīrād wfrat)*
- RECONCILED**—They two are now reconciled.—*In har dū muttāfīk shudā and. Or in har dū ba mīrāzīkāt bāham girā'idā and. Or in har dū mī bāin i-khāwēd pūsh o salūq sākhtā and.*
- RECOVER**—Have you any expectation of recovering your property?—*umīd dāred ki mīl-i-khāwēd bā. khāwēd yād*
- RECTIFY**—If there be any mistakes, rectify them.—*agar*

u ir in sahire būda bāshad, (islāh bi-farmāyed) (bar ān kalam-i-islāh bi kashed)

REDUCED—I have very much reduced my expenses—dar ikhājūt-i-khud khaili (talhif) kāda am (tankīs) Oī, kharch-i-khud-iā khaili (maksūr) kāda am (ham, mukhāshf, kālil)

REFER—To what do these words refer?—in (kalimāt) dar bāb-i kudām mī-bāshand? (akwāl, makālāt)

REFERENCE—Can you give me a reference to any one?—shakhse mī-tawāned namūd ki ba shumā (ma'rifat dāshta) bāshad? (wākhf būda)

REFLECT—The more I reflect upon this circumstance, the more I regret it—chandān ki dar in mukaddama ghaur mī-kunam ān kadar ba man anj ziyādatar mī-rasad Oī, har kadar ki dar in mu'āmalā ta,ammul mī-kunam ān kadar (ta,assuf-i-besh-tar marā dust mī-dihad) (ziyādatar nadāmat mī-buram, ziyādatar angusht-i-tahassur ba dan-dān mī-guzam)

REFRESHED—I feel much refreshed by the air—az in hawā ba man (khaili tāzaqī hāsıl ast) (tarāwat-i-'azīm ba husul-i-mon mī-anjūmad, istirāhat-i-wafūr ba mun rukh mī-namāyad) Oī, az in bād tāzaqī, e tamām ihsās mī-kunam

REFUND—He will be obliged to refund this sum—bāz dādanī, e in pūl bar o wājib khwāhad shud Or, in kadar pūl o-iā bāz dādanī khwāhad shud

REFUSED—He has refused what advice I offered—nasīhate ki bado dādam (kabūl na kard) (na shunuft, radd kard, ba ijābat-ash nayāmad)

REGARD—I bear him very great regard—man o-rā (ta'zīm)-i-wafūr mī-kunam (takrīm, ihtimām, i'zāz, ihtishām, ikrām, hurmat, martabat) Oī, man o-iā (mu'azzaz) mī-dāram (muhtarim, muhtashim, mukarrim, mu'zim, mu'azzam)

REGARDED—You ought to have regarded my advice—ba nasīhat-i-man (iltifāt) kardan ba zimma, e shumū zarūr

1-2. (tawiyah) Or was he not a man who died in
the hour of his death.

REGIMENT—His regiment is gone to Babylon.—*soj-jah*
ta huk nista ad.

REGRET—I regret I did not follow your advice —(*raha*
māni mi kharam) *kī ba māi* *hi i khawā il f i na kardam*
(*nadūmat* or *karrat mi-karam*) Or *ta o raf* *mi-kunam*
hi ba kash-i moshawrat i khawā amol na kardam

REJOICE—I shall rejoice to see him —*az didan o* (*kāshid*
māi *hijil khāhad āmad*). (*kā* *shnid khāham shud*
khawām *ba man rā khāhad dād*.)

REGULATED—These matters need to be regulated.—*ba*
ghat i-in mukālat (intigām) lāzun āyad. (*infirām*
naqā o nāqā.)

REGULARITY—The business proceeds with regularity —
in hāz la intigām i-tamūm (mi-sharod). (*ba amāl mi*
āyad.)

REMAINDER—There is no ready money remaining —*kāsh*
naqd bāgi nist

RENEW—I wish to renew the lease of this house —*kirāwa*
nūma, *in khāna jadid mukālat kardam mi khāham*
Or *raha-i-kirāwa*, *in khāna tajdid kardam mi khāham*

RENT—The monthly rent of this house is fifty rupees.—
kirāwa, *in khāna (māshūrī) panjāh rūpiya mi-l tshād*
(*az karār-i-māhe*.)

RIAT—Can you lend me two hundred rupees for two days?
I will repay you in two days.—*āyā shawā mablagh-i-dū*
pad rūpiya ba (muddat)-i-dū roz ba man karz mi-tawānād
dād? *ba d az arza dū roz adā khāham laid* (*wa dā*
māid miād paīmān (kūr ta akhūd).)

REPEAT—I now repeat what I told you before.—*ānchī kabi*
az in guftam shūd (maktarrar mi-kunam). (*išdāt* or
takār mi-kunam *bāz* or *ba takār mi-goyam ghir i-ān*
sukhān *bāz* or *bāz mugākira mi-kunam*.)

REPENTANCE—Hereafter our repentance will be useful —
dar ušb tāba kardam fā ida na khāhad dād Or *dar*

ākhrat (tā,ib shudan) *sūde na dārad* (*nādim shudan*, *nadāmat kashīdan*)

REPENTED—Had I acted as they advised me, I should have repented of it very much —*agar man ba hasbu-l-naṣīhat-i-eshān 'amal mī-kardam nādim mī-shudum* Or, *agar maṣḥat-i-eshān ba 'amal mī-āwardam, pushemān mī-shudum* Or, *agar ba mashwrat-i-eshān iktidā kardame hasrat khurdame*

REPETITION—This is a repetition of what was said before —*ānchi kabl az īn (taḡkara yāfta) ast i'ādat-i-ūn īn ast* (*gufta shuda*)

REPLY—What reply do you make to my question? —*ba su āl-i-man chi jawāb mī-dihed?*

REPORT—I have made a report to Mr — on this —*man ba fulāne sāhib bar īn (i'lām namūda am) (ittilā' or khabar dāda am)* Or, *man fulāne sāhib-i-ā dur bāb-i-īn amr (ba 'arz rasānīda am) (muttali' kurda am)*

REPORTED—It is so reported —*īn chunīn dar asfāh ištāda ast* Or, *chunīn tarah īn khabar ishtihār yāfta ast* Or, *chunīn nau' zabān zad-i-'āmm shuda ast*

REPRESENT—I will represent the subject to him —*man badīn karfiyat o-i-ā muttali' khwāham sākh* Or, *man sūrat-i-hāl pesh-i-o khwāham nihād*

REPROACHED—His conduct was reproached by many —*base bar kardār-ash (malāmat) kardand* (*mu'atibat, ta'n, mazammāt, taubīkh, sarzaniš, zaḡr, 'itāb, ta'annut, malām, tanz, iṭtā, ta'yūb, tashnī', nikohīsh, ta'yīb*) Or, *base bar kardār ash ta'na zadand*

REPROOF—Their conduct deserves reproof —*af'āl-i-eshān lā,ik-i-'itāb ast*. (*mustawjib, farākhur, shāyūr, darkhur, sazāwar*)

REPROVED—He reproved them very sharply —*o bar cshān bāng zad* Or, *o badeshān (ba salūbat) guft* (*sakt, ba durushtī*) Or, *o cshān-rā ba khūbī mu,ākhnat kard*.

REQUEST—What request did they make? —*eshān chi (istida'ū) namūdand?* (*darkhwāst, iddī'ā, iktizā, talab*)

REQUEST—I request of you only this one favour—as shunāi
fakot in (indayai) mī bhāpūhara. (rāfat talaffuz)

RESEMBLE—These two very much resemble each other.—
in har dā ba yak-dīgar be ivār mī mānand. Or in
har dā (mushkūlīh) yak-dīgar and. (mushkūlīh īmadī
mīfāl mīwānī mushkūlīh.) Or in har dā ba yak-dīgar
tushkūlīh dīrand

REVERSE—You will reverse for me three copies of your
book.—ā (nuṣṣa) kī kīdā-bīghūd lardī man (nīghūh
dīred) y (munāwīkīh) y yak-ṣarāf bī-nīghūd

REVERENCE—Is that the place of your reverence?—jyā in
(maskīn) ī shunāi aī / (jī, tawakkuf jī, rakūnat jī,
būd o bīsh jī, tamakkun mukīm mahīn.)

RESIGNED—He has resigned his former office —as uhdā,
peshīm ī khūd (istīghfā girīfta) aī. (dast kardīr shudā
tark girīfta tā k gūfta) Or manpabī-sūbkhā bī-khūd-rū
(tark) kardā aī (ītizīl)

RESIST—You cannot resist his claim.—da wā o-rū radd na
mī-tawānad kard. Or shunā-rū bī dā wā o īmkīn-bī
mukāwamat na tawānad mīnd. Or dāf-bī dā wā o na
mī-tawānad kard Or muṣṭalibā, o as shunāi munāwīf na
tawānad shud. Or bar muṣṭalibā, o ītirāf na mī-tawā
nad dīard.

RESISTANCE—The enemy fled without resistance —dushman
mukābila nā-kardā (gureghī). (firār kard māfirār shud;
rū ba firār nīhūd.)

RESOLUTE—They are resolute in their purpose.—rahīn
bar irāda, khūd (fī im) and. (mustafīm mustafkām
mahkūm qūbī kadām; muṣṭabī mutawakkīf; rīdīkh
mustafīl)

RESOLUTION—To do this requires resolution.—dar in kūr
(istīktāl-bīwīd) wījīl aī (azm-bī-mupammam lāzim
niyā ī-mutawīr farār irāda, mustafīm bī-bīnd.)

RESOLVED—I am resolved to do so no more —kard kardā
am kī in chunīn bās na khāpāham kard.

RESPECTED—He is everywhere respected —ba har jā kī
mī rorad (izzat wa ḥurmat mī-bīnāī). (bā khidmat-ash

- *ikdām mī-namāyand, ba ikrām-ash pesh mī-āyand; o-rā takrīm wa ta'zīm wa ikrām mī-namāyand, o-rā ba 'izzat wa hurmat sulūk mī-namāyand*)

RESPECT—I pay great respect to what he says —*ānchi mi-qoyad man o-rā (wakār) mī-dīham (wak')* Or, *man sukhān-i-o-iā (taukī) mī-kunam (taukī')*

REST—I had no rest last night —*dī shab (khwāb-am na girift) (yak lahza na khwābīdam, yak dakika chashm-am barham na guzāīdam, dar chashm-am khwāb na gasht, khwābam na burd)* See SLEEP

RESTORED—I have restored more than I took away —*har kadar kī giriftam ziyāda az āx (būz) dādam. (wāpas, pas.)*

RESULT—What was the result of your deliberation? —*natīja, e mashwarat-i-shumā chi taur (ba wukū' amad)? (ba wukū' anjāmīd, ba zuhūr amad, ba zuhūr paiwast, sar ba 'arsa, e shuhūd kashīd)*

RESULT—From this measure many benefits will result —*az īn tadbīr manfa'at-i-wafūr (dast khwāhad dād) (tahsīl or hūsīl khwāhad shud, ba huṣūl khwāhad anjāmīd, ba dast khwāhad uftād)*

RETAIN—Can you retain this in your memory? —*īn-iā ba yād-i-khud mī-tawāned dāsht?* Or, *īn-iā ba madrikha, e khud sabt mī-tawāned kard*

RETIRE—At ten o'clock the company began to retire —*ba sā'at-i-dah mahfil (barkhwāst) mubā'adat or tabā'īd kard, bāz gasht)*

RETURN—When do you propose to return —*vāda, e (munā ja'at) kai dāred? ('audat, mu'āwadat)* Or, *'inān-i-'azīmat kai mun'aṭīf khwāhed kard?*

REVISED—I have revised what I had written —*ānchi nawishta būdam bar ān nazar-i-sānī karda am*

REVIVE—Trade is now beginning to revive —*tiyārat ilhāl bāz raunak giriftan aghāz mī-kunad* Or, *bāzā-i-tiyārat ilhāl bāz qarm mī-shavad* Or, *saudāgarī aknūn rū ba tarakkī mī-nihad*

shavad Or, *bahru-l-muhīt* (*mutalātīm mī-shavad*) (*mu'taly mī-shavad*, *ba ifiūt mī-ghurud*)

ROBBED—He has been robbed of all his plate—*hama tasht-i-nukra, e o* (*ba duzdī rafta*) *ast* (*duzd burda*, *dast-burd-i-duzd gardīda*, *ba sukāt rafta*, *duzdīda shuda*.)

ROCK—The ship ran upon a rock, and was lost—*jahāz ba koh* *khud wa* (*gharīk*) *shud* (*pāra-pāra*, *mughīak*, *gharīk*, *mustaghīrk*, *dar āb faro*, *shikasta*)

ROOF—The roof of the house fell in—(*sakf*)-*i-khāna* *ba zamīn uftād* (*bām*)

ROOTS—Those trees were dug up by the roots—*āndarakhthā az bek* (*bar āwarda*) *shuda būdand* (*kanda*)

ROPE—Make the boat fast with a rope—*safīna-i* *ba* (*mikwade*) *bi-band* (*rassan*, *habl*)

RUB—Rub your hands with this leaf—*dasthā, e khud-rā badīn barq-i-darakhht bi-māled*

RUDDER—The vessel ran upon a sand-bank, and lost her rudder—*jahāz* (*bar tal-i-reg bar āmad wa sukān-ash shikast* Or, *jahāz ba tauda, e reg nishast wa* (*dumbāl*)-*ash shikast* (*khalla*, *chalāsha*))

RUINED—By these deeds he will in the end be ruined—*o ākhiru-l-amr az īn kār hū* (*tabāh*) *khvūhad shud* (*talaf o tārāj*, *khasta-hāl*, *shikasta bāl*, *be sar o sāmān*, *pareshān*, *pā, e māl*)

RULE—What rule do you observe in study?—*dar ta'līm-i-'ilm-i-khud kudām kā, ida nigāh dāred?* Or, *dar tadrīs-i-'ilm-i-khud ba kudām dastūr* (*multafit mī-shaved*)? (*ultifāt* or *maul* or *tawajjuh mī-kuned*, *mā, ul mī-shaved*)

RULER—God is the ruler of the universe—*afrīnanda, e jahān hākīm-i-jahān ast* Or, *khālik-i-makhhlūkāt dāwar-i-kā, mūt ast* Or, *sūnī'-i-masnū'ūt far mūdih-i-'ālam ast* Or, *rabbu l-'ālamain khusrāu, e maujudūt ast*

RUN—Run after him and call him back—*dar* (*'akab*)-*ash bi-dawed wa o-rā bāz bi-khvūned* (*par*, *kafā, e*)

RUST—This knife is covered with rust—*īn kār d ba zang ālūda ast* Or, *īn chākhū-rā morchāna khurda ast*

S.

SAD—This is indeed a sad misfortune.—In *fi-l-wāḥi'* *muṣṭaḥ-i aḡim ast.* (*baṣṭyat ḡillat.*)

SADDLE—He is used to ride without a saddle.—(*ādat-aah ast*) *ki baḡḡair-i.* In *sawūr mi-aharad.* (o *ādat dārad*)

SAFE—I heard of his safe arrival in London.—*man shunt dam ki dar shahr i-london* (*bi ḡḡair o āṣṭyat*) *wārūl shud* (*ba aman o āman bi ḡḡhat ba salamat allūmag o ḡḡarmag.*)

SAFETY—We may live here in safety.—*dar in jū ba* (*salūmat*) *bī mīnām.* (*aman āman āram 'āṣṭyat ammyat ḡiṣṭ at*) Or *dar in jū ba pā, ḡarūr jūlū, utikūmat bi pāmāyem.*

SALT—This boat has neither mast nor sail.—In *kishk ar na dārad na* (*bād-bān*). (*shurū kalā'a.*)

SAILORS—Sailors visit different parts of the globe.—*mal lāḡām adr-i-mulḡḡā, (mulḡḡaltf-i dunyā mi-kunand.* (*mutaṣṭarrik*)

SALARY—His salary is 500 rупees a month.—*muwājib-aah panj ṣad rūpiya ast.* Or *o muwājib-aah, panj ṣad rūpiya dārad.*

SALE—There will be a sale of salt to-morrow.—*farūl ḡarrāj-i-namak ḡḡrūḡhad shud* Or *farūl namak ba ḡarrāj farokḡḡta ḡḡrūḡhad shud.*

SALEABLE—These articles are not saleable.—In *ajnās ḡābil i farokḡḡt nayand.*

SAME—Yours and mine are both the same.—*chiz ki az in i-man ast wa in chiz ki az ān-i-shumūl ast har dū* (*yak ām*) and (*'alp-sawīya mutaṣṭarḡ*) Or *chiz-i-shumūl wa chiz-i-man har dū yak ḡiwm ast* Or *āshiyā, wā har dū az yak nam mi-bāshad.*

SAMPLE—Show me a sample of the rice.—*bi man namūna, baring bi-namāyed.*

SAND—This rice is full of sand.—In *birinj az reg pur ast*

SATISFACTION—Your book has afforded me much satisfac-

tion —*az mutāla'a, e k̄tāb-i-shumā bisuyār khūshnūdi hāṣil namūda am*

SATIETY—He saw you to satiety —*o az dīdan-i-tū ser gar-dīda ast* Oī, *az dīdan-i-tū serī bado rū āwārda ast*

SAVE—Save this for to-morrow —*īn-i-ā barā, e fardā nējāh bi-dāred*

SAVED—I have saved my friend from a very great danger —*dost-i-khudam-i-ā az k̄hatra, e muhlak (bi salāmat badar āwārda am) (naḡāt dādām, mahfuz dāshtā am)*

SAW—Tell the carpenter to saw this board in two —*dar-rūdgar-rā bi-go ki īn takhta-i-ā ba ūrra do pāra bi-(kunad) (kun)*

SAYING—This is an old saying —*īn (makāl)-i-kadīm ast (kaul, guftār, sukhān)*

SCARCE—These articles are now scarce —*īn āshuyā (kam-yāb) and (ghaṇ-fā, iz, ghaṇr kasīn, nū-yāb, nādn, gharīb)*

SCATTER—Scatter this seed on the ground —*īn tukhm-i-ā ba zamīn (biyafshāned) (bi-pāshed, bi-kūred)*

SCORE—I have bought a score of sheep —*(bīsta, e) gūsfaṇd kharīda am (bīst 'adad-i)*

SCORN—He treated my advice with scorn —*nasīhat-i-marā (hakānāt kard) (hakīr dānist, ba istikrāh shunuft, istikhfāf kard, kuāhiyat kard)*

SCRAPE—Scrape the ink off your pen —*az kalam-i-khud murakkab (pāk kun) (bi-kharāsh, halk kun)*

SCRATCHED—I have scratched my finger with a nail —*angusht-i-khud-rā ba mekhe kharāshīda am*

SCRAWL—Why do you scrawl on my paper? —*chū ā bar kāghaz-i-man khatt-i-(khām) mī-kashed? (nā husn)*

SCREAM—These children scream all day —*īn atfāl tamām roz ghew mī-zanand*

SCREWS—This lock is fastened on with screws —*īn kuft az pech (band) karda shud (murattab, mutanattab)*

SCRIBE—This is the village scribe —*īn kātib-i-karya ast*

SEA—The ship will go to sea to-morrow —*fardā jahūz (ba bahī rawān khwāhad shud) (langar khwāhad bar dāsht)*

SEAL—What did you give for that seal?—*az bāḡ, ān māk̄r chī dīdēd?*

SEALED—Have you sealed your letter?—*bar lāḡf (lāḡf) (māk̄r kardēd rēd)?* (lāḡf or māk̄r zadēd rēd)

SEAMS—There are no seams in this cloth.—*In libās dars na dīrēd* Or *dar īn jūma darshe nist.*

SEARCH—I had a long search to no purpose.—*man īd bē maddat; madīd just o jū e lēfā īdā kardam*

SEARCHING—I have been searching for this all day.—*man tamām roz (dar talbīh-i-īn bāla am). (tafahhūsh-i-īn kardā am tajawūz; īn dū hīa am)*

SEASON—This is a pleasant season of the year.—*īn mausim ī-adī lāḡwāh nist*

SEASHORE—We walked by the sea-shore.—*mī bā wāḡh-i-bahr pā payūda (sair) kardam* (tafarraj)

SECRET—They keep all things secret.—*hama chīz (nīhān) dīrand* (pīnān pīshīdā mīlāḡf īlāḡf mawḡr) Or *sirre kī mī-dīrand bā kase dardīyūn na mī-(nīkand).* (dīrand goyand)

SECTION—You will find this in the fourth chapter fifth section.—*dar faḡl ī panjūm ī bāb ī chahārum īn ī lāḡwāh yāst*

SECURE—You may remain here secure.—*shamā dar īn jū (āiman) bāshēd.* (bā amān bā mīlīmat bā lāḡwīyat muḡallam ālīm; bā'āfiyat)

SEE—I see the trouble I take to teach you is useless.—*man mī-dīnam kī mīkūatē kī dar to'lim ī shīmā mī-kunam bē-āid ast.*

SEED—Sow this seed in the garden.—*īn (bāḡr) dar wāḡh bī-kūr* (bars; barca īnḡm)

SEEK—If we seek for knowledge we shall find it.—*agar talab-i-ilm bī-kunem āt-kāfi' hūfī lāḡwāhām namūd.*

SEIZE—The police officer seized him.—*shāḡan giriftār-āsh namūd.* Or *āwas nāḡg-āsh namūd* Or *yake az ahl ī īḡlāb (māḡḡg-āsh namūd).* (dar wāḡh wāḡḡh dardar giribān ead o-rū girift)

SELECT—Select what things you choose —*ān chizhā, s ki shumā mī-pasanded (bi-guzīned)*. (*ikhūṭiṣūs bi-kuned, bi-chīned, istinbūt bi-kuned*)

SELL—I intend to sell my old books and buy new ones —*kuṣd-i-ān dūram ki kutub-i-kuhn bi-farosham wa kutub-i-nau bi-kharam.*

SEND—I send my servant to Tehran once a week —*man (khūdīm)¹-i-khūd-rā ba tahrān ba haftā yak bār (mī-firistam)²* ¹(*khidmatgār, muta'allik; hājib, mulāzim, naukar, chākar; rahī*) ²(*rawāna mī-kunam, irsāl or mursil dūram*)

SEND—The king said, Send for the executioner —*bādshāh farmūd ki jallād-i-ā bi talab.* Or, *khusrāu hukm dād tā ki jallād-rā bi-talaband*

SENSE—She possesses much sense and judgment —*ān zan ('akl-i-firāwān)¹ dūrad wa (rā, s durust)²* ¹(*zamīr-i-munīr, firāsāt-i-mustahkam*) ²(*tamīz-i-ṣā,ib, dirāyat-i-farākh*)

SENSES—It behoves us to keep our senses under control —*mārā bāyad ki hauṣs-i-khūd-rā dar zabt bi-dārem*

SENTIMENTS—My sentiments agree with yours —*dar īn amr rā, s man ba rā, s shumā (muttafik ast)* (*muwāfik ast, muwāfiqat or ittifāk dārad*)

SEPARATION—How long is it since their separation? —*chand muddat ast ki (judā, ī) darmiyan-i-eshūn uftūd (farāk, muḥārikat, mahjūrī, hijān, jurkat, tafрукat, hyr, mubā'idat, kaṭ'i'at²)*

SEPARATE—They live in separate houses —*eshān dar khāna, s (mukhtalif) suktūnat dā and ('ala huda, muta-furrik, judā)*

SERENE—The sky is serene and clear —*āsmān (khūb sāf) ast wa nurānī.* (*be saḥāb, nā tārīk*)

SERIOUS—Are you serious in what you say? —*ānchi mi-goyed sanjīda ast yā na*

SERVES—Ivory serves for various purposes —*'āj dar kārhā, s anwā' mī-āyad.* Or, (*'āj*) *ba kārhā, s anwā' mī khurad.* (*dandān-i-pīl*)

khud az māl husul karda ast Or, *o-rū bahā, e az mīl kiyat ba husul āmada ast.*

SHAVE—I am just going to shave.—*hūlan hajāmat kardan mī-khwāham*

SHED—The sun shed his beams over the earth.—(*shu'la, e mihr*) *ba rū, e arz uftād* (*shu'ā'-i-shams, larāmi'-i-khurshed*) Or, *āftāb tāb-i-khud-i-ā ba rū, e zumīn* (*afgund*) (*gustard, iekht, pāshid*)

SHEET—Give me a sheet of paper.—*yak (takhta), e kāghaz ba man bi-dih* (*warak, fard*)

SHELL—I have found a beautiful shell —*man (šadāfe khūsh-numā) yāfta am* (*gosh-i-māhī, e hāsin*)

SHELTER—It rains fast, let us shelter ourselves —*bārān (sukht) mī-bārad biyā ki panāh bi-girem* (*ba zūdī, ba vfrūt, tund*)

SHINES—The sun shines with great power to-day —*imroz tāb-i-āftāb bisuyār (hārr) ast* (*mahrūr, shadīd, sukht, tūbandu*)

SHOOT—Do you know how to shoot with arrows?—*shumā īn (andākhtan) mī-dāned?* (*rihā kardan, zadan, andāzī*)

SHORTE—Can you shorten this?—*shumā (īn-rā khurd) mī-tarūned kard?* (In the case of a speech, *īn sukhān-rā takāsir*)

SHOULDER—He has an epaulet on his shoulder —*o ba (dosh)-i-khud nishāne dārad* (*shāna, latf*)

SHOW—Please show me the book you spoke of —*kitābe ki shumā zikr-ash karded az rū, e 'ināyat ba man* (*nishān bi-dihed*) (*bi-namāyed*)

SICK—He has been sick (or ill) a long time —*az muddat-i-darāz bīmār shuda ast*

SIGH—Why do you sigh?—*chirā āh mī-(kunēd)?* (*kashed*) Or, *chirā nafs i-sard az dil bar mī-āred?*

SIGN—This is a sign of rainy weather —*īn 'alāmate (bārish) ast* (*matai*)

SIGN—Please to sign this paper —*az rū, e talattuf bar īn kāghaz (dast-khatt) bi-kunēd* (*sahih*)

- SIGNIFIES**—It signifies little what they say —*inchi mi-goyand hech (muşâyaka) na dârad. (farar)*
- SILK**—This is a silk manufactory —*in lit-lâdîna, ab-rakam ast*
- SILLINESS**—What can be greater silliness than to think thus? —*az in chunîn khayâl bastan kudûm (himûkat) ziyâdatar ast? (âidagî rakûkat fâyûlat)*
- SIMILAR**—My case is similar to yours. —*kâl-i-man (bi-mîghâl-i-fulat-i-shumâ ast (mushâbih mushâbih.)*
- SINCERE**—His love towards us is sincere. —*mushâbat a k bî mî ba ikhlâş ast. Or muwadlat-ish bî mî la şadûkat ast. Or muvâlût-ish bî mî ikhlâş ast*
- SINCERITY**—He is a man of sincerity —*(rî-i bîr) ast (pâk-bûz pâk-rû mukhlîş yak-jihât ikhlâş-mand salîm-i-kalb khâliq-i mukhlîş şadûkat-gûdar şadûkat-peshâ mashkûf-i-kalb) Or o pâkîb-i (rî-i bîr) ast (ikhlâş şadûkat şidk)*
- SIXES**—She sings very sweetly —*in zan khûb (mî tarâyad). (sarod or taghammî or tarannum or sumruma mî-kunad sarod or tarannum mî zamad)*
- SINGULAR**—Their religious opinions are singular —*khayl lit-i-maghab-i-shûn (ajib) ast. (ajab pl ajâib; gharîb mûdir)*
- SINKING**—The boat is sinking —*kushî dar âb faro mî ravad. Or kishî (mustaghraq) mî-sharad (gharî maghrîk gharîk)*
- SINS**—No man is so just that he sins not. —*kas in chunîn (munîf mizî) nist ki gunûh na kunad. (pâk-bû-khudâ tars neko-kâr)*
- SIT**—Sit down and see if you can understand this or not. —*(bi-nikhtad) wa bi-bîned ki in-râ fahmidan mî-tawînad yâ na. (tashrif bi-dâred taklîd bi-kunad bi-farmâyad.)*
- SIZE**—What size is the book you speak of —*kitâbe ki îr ash mî-kunad chî şadar (hujûm dârad)? (kalûn or kullat ast.)*
- SKY**—The sky is overcast. —*âsmân ba gulmat-i-sohûb پوشیده*

ast Or, *sipīhr ba abr-i-siyāh gashta ast*. Or, *gumbad-i-charīh ba meghe tūrīh shuda ast*

SLEEP—I had no sleep all last night —*dīshab khwābam na (girift) (bund)* Oī, *dīshab yak dam khwāb dar chashm-am na (gasht) (āmad)* Oī, *dīshab khwāb marā na rabūd*
See REST

SMARTS—The cut in my hand smarts very much —*zakham-i-dast-am ba ifiūt dard mī-kunad*

SMELL—Let me smell that flower —*bi-guzār ki ān gul-rā (bi-boyam) (istishmām or ishtimām bi-kunam, bū, e bi-gīram, bū, e bi-bīnam)*

SMELL—These flowers are without smell —*īn gulhā (khūsh-bo) na dārand (iā, iha, nashwat, 'itr, fībat)*

SMOKE—The house is full of smoke —*khānu az dūd pūr ast*

SMOOTH—This is smooth paper —*īn kāghaz i-mulhā-dār ast*

SNARL—These dogs snarl at one another —*īn sagān ba yak-dīgar (khur-khu mī-zanand) (gharish or hurī mī-kunand)*

SNATCHED—He snatched it out of my hand —*az dast-am īn chīz (rabūd) (ghusbīd)*

SNEEZE—You sneeze, because you have got a cold —*ba sabab-i-zukām ki dāred (mī-'atśed) ('atśa mī-zaned, 'atśān mī-kuned, mī-safled, shīnūsha mī-kuned)*

SOLDIER—He is an experienced soldier —*'askarī, e masāff āzmūda, juhān-dīdu, safr-kādu, hār-dīdu, bark i shamsher-i-jadul ba chushm dīda, ra'd-i-kos-i-dilāwurān ba gosh-i-o rasīda, ast*

SOLIORT—May I solicit, sir, this one favour —*ai sāhib agar ma'zūr dāred man ba khidmat (arz kunam) 'iltimās kunam, multamīs pardāz shavam)*

SOMETHING—I wished to tell you something, but have forgot what —*man mī-khwāstam ki ba shumā sukhan-e bi goyam va lekin farāmosh kardam*

SORROW—This occasions me much sorrow —*īn ba man kharī alam mī-rasānad.*

SORRY—I am sorry for my offence.—*man ba sahib i-takir i khyd (khauli ranjda am). (ta,asuf mi-khyram; malul-am dil-irunda am tang-dil-am andoh zida am maghamul-am mahsin-am dadum i ghame girysir-am dast i-taghayban bar zila, khyd mi annam)*

SORT—Sort these papers.—*In kowghaghdi ru (alp-hidda bi namayrd). (alp hidda bi-chined kitem war bi dured kumat bi-kuned)*

SORT—Is this the sort you wanted?—*kims ki mi khydhed In ast?*

SOUL—The soul must be happy or miserable.—*garur ast ki ruh ba am,ish milled yul ba ranj*

SOUND—I hear the sound of music.—*(dard: as o als) mi-shinaram. (shor or ghawgha, musiki.)*

SOUR—That fruit is sour don't eat it.—*in mewa turakh ast na khyr*

SPACE—Leave more space between the lines.—*dar miyan i swir (farke ziyada) bi-gugurd (usdwale maidd fadla, aslin.)*

SPACE—In the space of three months.—*dar (arfa), si mih. (muddat.)*

SPARE—He besought them to spare his life.—*o az eikhin istidu, jan bakhsh, khyd namud Or o ulmde kard ki eikhin az sar i-jin i-o dar gugarand.*

SPARK—A spark of fire may set in flames a whole village — *(chun atash-i-andak dar ishtial dyad) tavalm dih bi-sozad yak garra, sharrar yak atash para yak ishak.)*

SPEAKS—He speaks the Persian language well.—*bas zabān-i-fārsi khab baraf mi-zanad. Or dar zabān i ajami khab sukhan mi-goyad.*

SPECIMEN—Show me a specimen of your writing — *namuna, dast-khoft i-khyd bi-namud*

SPECTACLES—They wear spectacles.—*eikhin 'ainak ba istamil mi-drand.*

SPENDS—He spends his money as fast as he procures it — *har fadar pul-i-khyd xud mi yubad an fadar xud (khararch*

mī-kunad) (nī rezad, ba būd nī dihad, farf or israf or talaf or tasharraf or illaj mī kunad)

SPICES—They trade in different kinds of spices — *eshūn* (asnūf-i)-*maṣūlīkhā* mī-jaroshand. (tarah tarah, ak-
ṣām i-, anwā' i-, muḥḥataḥf.)

SPIEL—Take care you don't spill the ink — *khābardār* (murakkaḥ) (na rezad) (roshnā, i, midād, siyāhī) (insibāb na kunad, na pūshad)

SPLIT—He has done this merely out of spite — *o in kār ba sabab i* (khūṣūmat) *karda ast* ('adāwat, dushmanī, kīn, hakad, bad-khūwāhī, kīnāwarī, bughz, bad andeshī)

SPLIT—Having split the cocoa nut, his friend and himself drank the milk — *jauz i-hindī rā* (shakk karda) *o khud wa dost ash shīr i-ān jauz khurdand* (shigūfta, tarkīda, chāk-zada, munsharij sūkhā, shaklīda, saftīda, darīda, ta'tīl karda, mufarij sūkhā)

SPOILED—You have spoiled my paper — *shumā kāghaz i-marā* (lharāb) *karda ed* (makhrūb, tabāh)

SPOT—There is a spot of ink on your clothes — *jūmahā, e shumā dāghe siyāh dūrad* Or, *bar kiswat-i-shumā dāghe murakkaḥ ast*

SPREAD—Spread this mat upon the floor — *in hasīr bar zamīn* (bi-gustard) (farsh bi kunad, bi-khūwāled)

SPIREAD—Having spread a net at night, he caught many birds — *o ba shab* (shabaka), *e gustarda parandahā ba hasrat ba dām āward* (shasrat, hibūlat)

SPRING—The weeds spring up very fast here — *dar in jā lāhe nākhāra ba zūdī mī-royad* Or, *dar in jā sabza, e beqūna ba ta'jīl* (wujūd mī-gīrad) (paidā mī-sharad, mī-damad)

STAG—That is a stag of twelve tine — *ān gawazne ast ki dawāzda shākh dūrad*

STAIRS—He was sitting on the stairs — *o bar* (nirdbān) *nishashta būd* (zīna, sallam, markūt, mī'raj, maṣa'd)

STAMMERED—Perhaps he stammered — *magar* (luhnate) *andar zabān-ash būd.* (lukūnate.)

STAND—When you read stand in your proper place —*wakto kime khwāned dar makām-i khāli (kāj, im bāshad). (biyustal; kiyom bi-kunad utikimot warzed.)*

STARED—They all started to see me.—*eshān hama qarī dida (bi chashm-i-kushāda nigristand) (wī nigristand nigah andand lamak kurdand no arice or naqar i-dakik kurdand latil andand)*

STARTING—The people were nearly starting —*namlik būd ki mardumān az (gurnagī) bi mīrand (jū')*

STATION—He is a person of high station.—*o pākhī (raibā) ast. (darja martaba manāb sharaf manzilat jūh o jallāl tamīn izāt nispāb makām-i-jū.)*

STAY—She intends to make a long stay there —*In zan kapd dīrad ki dar ān jā āl ba (der) bi-mīnad. (muddat i-madid.)*

STEADY—He still continues steady to his purpose.—*ilā hāl ba irāda e khūd (kāj, im) ast (mukīrr musammim mustakīl usurūr pāyadār qābit-kadam.)*

STEAL—The jackal steals what he can lay hold of —*shaghāl harchi mī-yābad ba duzdī bar dilakhtā mī-mrad*

STEEP—The bank of this river is very steep.—*kīnāra e in nahr bisyūr (nashīb-dūr ast). (sardāshīb ast garīwa dīrad.)*

STEER—Can you steer a vessel?—*āyā jahāze (rūndan) mī-tawāned? (sūf kardan; qabz kardan.)*

STICK—He walks with a stick.—*o yak chūb-i-dast dar dast girifta asir mī-kunad.*

STIFF—This paper is too stiff.—*In kaghāz nihāyat (durusht) ast. (sakhht.)*

STILL—Canst you be still for one moment?—*āyā yak laḡa (sukūt na mī-tawāned wānd). (sukūt na mī-tawāned warzed.)*

STIR—I am now so weak I can scarcely stir —*ilhāl in chumān kamzor-am ki ba duakhwārī hārakāt mī-kunam. Or ilhāl in chumān qā'iyūl-badan-am ki ba saḡhāl taharruk mī-kunam.*

STORE—He has great store of learning —o (*khazāna*),^e
'azīm-i-'ilm dārad (*makhzan, ma'dan*)

STORY—I did not hear that story —man ān (*kissa*) na
shunīdam (*sar-gūzasht, dāstān, kazīya, ḥadīs, nakl,*
afsāna, hikāyat)

STRAIGHT—Is this ruler straight?—āyā īn mustar rāst ast?

SIRAIN—Strain this milk through a cloth —īn shīr az
pārcha (*bi-pālū, ed*) (*biyafshared; bi-fishured, tarwīā bi-*
sāzed, bazl or sāf bi-kuned)

STRANGER—I am a stranger here —man dar īn jā (*gharībe*)
am (*ghaire, aynabī, e, begāna, e, shaṭīre*)

STRAW—Where can we get straw?—kāh az kujā ḥāsīl i-mā
mī-āyad?

STRENGTH—I have but little strength —zor dar badan-am
kam ast Or, man dar jism takwīyat kam dūram Or,
tūkat dar ajzā,^e badan-i-man rū ba takāsūr nihāda ast

STRETCH—Stretch out your hand —dast-i-khūd-rā danāz bi-
kunēd

STRIKES—I will go as soon as the clock strikes —ba
muḡarrad-i-nawākhṭan-i-sā'at man khwāham raft

STRUCK—He struck him with a stick on the head —o bar
sar-ash chūbe zad

STRIPPED—They stripped him and took away his clothes —
eshān jāma az tan-i-o kashīda burdand Or, eshān o-rā
(*barhna*) karda libās-ash burdand (*uriyān, be poshūk*)

STRONG—They are strong and healthy —eshān (*kawī*) wa
tan-durust mī-bāshand (*kawī-jussa, mazbūṭu-l-badan,*
tawānā, nairūmand)

STUCK—Getting into the boat, he stuck in the mud —o ba
wakt-i-sawūr-shudan-i-kishṭī dar lhlāb dar mūd Or, dar
hīne ki o dar kishṭī bar āmad dar wakhal (*faro*) shud
(*nasb, mulsik, 'alak*)

STUDY—They study all the day long —eshān tamām roz
(*tadrīs*) mī-kunand. (*tahṣīl-i-'ulūm, muṭā'ala*)

STUMBLED—I stumbled in running across the road —wakte
ki man az rāh 'ubūr mī-kardam (*sudma ba man rasīd*).
(*sakūt kardam, saktat yūftam; sūkūt shudam*)

[illegible]

Subject—What is your opinion on this subject?—*dar in amr* (chí maplabat mīlind)? (chí pūdh dīrind vā shvāid chíat.) Or *dar mashwarat i-in maplīh chí tadīr mī* (kūnd)? (dibed.)

Submitted—They submitted to the conquerors.—*eshān ba ghālibān must māndand. Or eshān asir i-hukm-i ghālibān āmadand. Or dar taht i-hukm-i-ghālibān āmadand. Or (infyūd)-i hukm-i-ghālibān kardand (iḡʿat.) Or khud-nī ba arīb-i-aghallab (astīn) kardand. (istī lūm istulūm.)*

SUBSCRIBE—Will you subscribe to this publication?—In *tapŋa rū dast kḥell kḥrūhed kard*? (i.e., subscribing to the principles of the publication.) Or *as bard.e kḥarid i in tapŋa kḥest i-hista ki ba gimma, shumū dyad add e kḥrūhed kard*? (i.e., subscribing for the purchase of the publication.)

SUBSISTENCE.—He has a subsistence only.—o *hūi ā-yamāt dārad.*

Substitute.—Some people write on leaves as a substitute for paper.—*ba'zə mardumən bə ləwə l-lāghəg bər bəghə m-l-nawlənd.*

SUCCEEDED—With your assistance I have succeeded.—ba mu dīranat i-shumā (man kām-yūb shudam). (ba murūd i-khūd rasīda am bahra-mand shuda am firoz gashā am)

Succes.—We have had little success in our work.—dar ī
kār mā kām (fah-yūb) shuda sm. (bahra-mand; bakhti-
nār)

Successor?—Who is to be his successor?—(jā,im mañam)-
ash ki khpūhad shud. (jā-nishin nū,ib-monāb.)

Suck—The squirrels suck this fruit.—*māk-i-paranda* in
maka rā (*makk mī-kaskad*). (*tamappa mī-ālad* *tama*
sar mī-kwad.)

SUFFER—He did not suffer me to sell the goods —*yāzat-i-farokhtan-i asbāb-am na dād* Or, *o marā na quzāshī ki man asbāb-i ā bi-farosham*

SUIT—Will this kind suit you?—*in kism (pasand i-shumā mī-āyad)? (ba shumā pasand mī āyad)*

SUITABLE—Your advice appears suitable —*nasīhat-i-shumā (munāsib ma'lūm) mī-shavad (shā, ista zāhir, lā, ik-i-mafhūm, sazāwār huwarda)*

SUITS—I have but two suits of clothes —*man fakaṭ do (dast)-i-jāma dāram* Or, *ba juz az do rakht-i-poshāk libās-i dīgar na dāram*

SUMMER—It is now the summer season —*in mausim-i-(tābistan) ast (tamūz, garmā, saf)*

SUMMONS—He has received a summons to attend the court to-morrow —*hukm-nāma bado rasīda ast ki fardū dar 'adālat hāzin gardad* Or, *barā, e ihzār-i-o ahl-i-'adālat i'lām-nāma firstāda ast*

SUPERINTENDS—Who superintends this work?—*(muhtamim) i-in kāi kīst? (muntazim, munsirīm, nāzim, kār-kun, nāzir, kāi-farmā, kār-guzār, munāzin)* Or, *(igra), e kār ki mī-kunad? (ihtimāl, intizām, insirām, saibarāhī)*

SUPPLICATE—It will then be in vain to supplicate —*in wakt (tazaru') kardan mufīd na khwāhad shud (iltimās, ihtihāl bā riyā, niyāz, lūba, iftikār tawajjuh)*

SUPPLY—Can you supply me with these articles?—*shumā in chīzhū maujūd karda ba man mī-tawāned dād?*

SUPPORT—He has no means of support.—*(asbāb-i ma'īshat) na dārad (zarū-iyāt-i-ma'āsh, rakht-i-rozī, idrār-i-rizk)*

SUPPORT—How does he support his family?—*o parwarish-i-(lawāhikūn)-i-khūd chī taur mī-kunad? (muta'allikān, 'iyāl wa atfāl, kubā, ul)*

SUPPOSE—I should suppose you are mistaken —*man (mī-dānam) ki ghalat karda ed (gumān dāram, mī-fahmam)*

SURE—I am not sure that it is so —*(marū yakīn nīst) ki in chunīn ast (yakīn na dāram, ba yakīnam na mī-āyad)*

SURETY—I am his surety —man (zāmin)—aṣṣ mi bāḥam (kaṣṣi zāmin zāmindār x'im; jābir) Or zāminat-i-o ba zimmā e kḥud mi-giram

SURFACE—We saw a dead body floating on the surface of the water —mā (lūḥe) ba rū, e dā dīdam. (naḥe marda, e jināza, e mayyāt)

SURPRISE—I felt great surprise on hearing this.—ba mujaṛrad i-istimā'-i in suḥḥan (muta'ajjib shudam). ('ajab-nāk or ta'ajjub-nāk or ḥairat-i-jin or mutaḥaṣṣir or ḥairat shudam ta'ajjub or ajab kardam)

SURPRISED—He would have been greatly surprised had you told him this.—agar in suḥḥan bado mi-guṣṭid o ta'ajjub-i-azim mi-kard

SURROUNDED—I am surrounded with difficulties.—man ba masā'il (ḡirifitūr) shuda ast. (maḥṣūr mulḥal āst muḥit mutaḥṣir maḥit kaṣr kardā.)

SUSPICION—I have no suspicion that he has done this.—man (gumīn na dīram) ki in chunīn kardā ast. (shubḥa or ḡinn or shakk or tawāḥḥum na dīram dar gumīn nayam waḥm na mi-buram.)

SWARM—Look! here is a swarm of bees.—bi-bīn dar in jū yak amboh-i-magaṣṣīn-i-ast jam shuda ast. Or bi-bīn dar in jū magaṣṣīn-i-ast pūr shuda ast

SWEET—Sweep away this litter.—In kḥas oḥḥāshāk bi rūbrī
SWEET—The sugar-cane is very sweet.—na-ṣḥakar ḥḥab shirīn ast.

SWELLED—My foot swelled greatly —pāyam bīstūr (ūmīd kard). (mutawarrīn shud waram kard ūmīd mānsūkh or shūk or muṣmagḥid gashī)

SWIM—Can you teach me to swim?—shumī marī (shīnā-warī) mi-tawīnad imoḥḥt. (shīnā kardan shīnāwīsh; shīnā')

SWINGS—This parrot swings upon a wire.—In [ḡī] bar tūre kaṣṣ nīshama kḥud-rā mi-jumbānad.

SWORD—I will draw my sword.—man (shamsher)-i-kḥud-rā as miyūn berūn kḥpūham kaḥīd. (āwām ramzām.)

Or, *man tegh-i-khud-rā az ghlāf berūn khwāham bar āward*

SYSTEM—They teach without any system —*eshān ta'līm-i-be-kūda mī-dāhand*

T

TAKE—Come in, and take off your cloak —*andarūn biyūyed labūda az badan-i-khud bar kashed*

TAKES—He takes medicine usually once a month —*o dar har māh yak bār dawā (ba 'ādat) mī-khurad* (*hasbu-l-mu'tād, hasbu-l-mu'mūl, hasb-i-l-dastūr, ba hasbu-l-isti'māl*)

TAKEN—Having taken the fort, they entered the city —*eshān kila-rā (ba kabza, e khud āwurda) dar shahr dākhil shudand* (*tashkīr or akhiz or fath or maftūh or musakh-khar kardā, kushāda*)

TALK—They talk incessantly —*eshān ('ulā-l-ittisāl) sukhān mī-qoyand*. (*par dar par, mutawātir, mutawālī, mutarāḍif*)

TEACHER—The same teacher that taught you, taught me —*mu'allime ki ba shumā ta līm dād man nīz az o ta'līm giriftam*. Or, *mudurrise ki ba shumā dars dād o ba man nīz dars dād*

TEAR—Mind you don't tear your new book —*ihtiyāt kun ki kitāb-i-nau-i-khud-rā na darī*

TELL—Tell me where I may meet with him —*ba man bi-go ki man bā o kujā (mulākī khwāham shud)* (*mulūkāt khwāham kard, mī-rasam*)

TEND—This will tend to increase our knowledge —*in ba afzūnī, e tahsīl-i-'ilm mārā (mā, il) khwāhad sakht* (*mutawajjih, rāghib*) Or, *az in kūda 'ilm-i-mā rū ba afzūnī khwāhad nihād*

TERM—It is now term time, the court is open —*in wakt-i-darbār ast 'adālat (maftūh) ast* (*makshūf, wāz, būz*)

TERMINATE—When do you expect this affair will ter-

minute?—dar khayāl-i-shumā chigūna mī-āyad ki in mukaddama kai (anjūn khāpūhad yāst)? (ba utūm khāpūhad rasīd tamām or falsaf or munṣafīl or munṣata or munṣaṣī khāpūhad shud inṣafīl or inṣafīl khāpūhad yūst.)

THANKS—Sir I return you many thanks.—pāhibī man bisiyār (shukr-guṣār)-i-shumā mī-bāsham. (iḥdāmand miḥnat paṣīr iḥtīmān paṣīr marhūm-i-mīnnat murta him-i-ḥadān.) Or pāhibī man az ukda e in inṣiyat berūn na mī-tawānam āmad. Or pāhibī (aṣḥ-i-mīnnat i-shumā dar gardan andākhā am. Or bisiyār shukr-i-mīnnat i-shumā mī-guṣam

THATCHED—This house must be thatched anew—in khāna-rā az sar-i-nau bā kākhīn bāyad poṣhīd. Or saḥf i-in khāna az sar-i-nau bā kāshak durust bāyad kard.

THICK—Do you wish for thick paper or thin?—kūghag-i (durmahī) mī-khāpūhad yā (bārīk)? (ṣafī mīṣabr) mīṣabr)

THOUGHT—They exercise no thought on the subject.—dar in amr (rā, s khāy na mī-ārand). (akl-i-khāy-rā dakhīl na mī-dihand akl-i-khāy-rā dakhīl-i-ṣarf na mī-dihand ḥyāṣ or fīr or tafakkur or khayāl na mī-karand.)

THREATENS—He threatens to punish them—o badekhūn (tahdīd)-i-sarā mī-dihad. (takḥwīf fād tahadud tawāḥḥus wa'īd.)

TIDE—The tide has begun to flow—ilḥāl madd (dar aḡḡāz) ast. (shurū' shuda.)

TIGER—There is a tiger in that forest also a tigress, together with two young ones.—dar ān beḡha shere nar ast balkī sher-i-māda ba ma do bachcha.

TILLED—This ground has never been tilled—in xamīn kargī (shiyār karda) na shuda ast. (xīr'at karda; kārta.)

TIMBER—Where shall we procure timber?—az kujā (shāh-ṣir) khāpūhem yāst. (khachab)

TIME—Youth is the time of learning—(*shabāb*) *wakt-i-āmokhtan ast* (*shabībat, shabb, 'unfauān-i-shabāb*)

TIRED—I am quite tired—*man bisuyār (dar-mānda) shuda am* (*ma'tūb, wā mānda*) Or, (*takāssul*)-*i-bisuyār dar wujūd-i-man rāhe yāfta ast* (*māndagī, takāsur, tasā-hilyat*)

TITLE—This is a title only—*īn fakat (khatābe) ast* (*sar-nāma*)

TOBACCO—They smoke tobacco—*eshān tambākū mī-lashand*

TOLERABLE—This is tolerable writing—*īn khatt (mā-ṣukrā) mī-bāshad* (*mukārīb*)

TORCHES—We travelled by the light of torches—*ba roshanī e mash'alhā 'safr kardem*

TOSSED—The boat was tossed with the waves—*ba sabab-i-tālātum-i-amwāj kishtī (tah o bālā) mī-shud.* (*zei o bālā*)

TOUCH—Touch this with your finger—*ba angusht-i-lhud īn-rā (lams) bi-kuned* (*mass, mumāsat, imsās, mujtass*)

TOYS—There are plenty of toys in the bāzār—*āshiyā, e bāzīcha dar bāzār bisuyār mī-bāshand.*

TRANSACT—They transact different affairs there—*eshān dar ān jā kān o bār az har kism (mī-kunand)* (*ba 'aml mī-ānand*)

TRANSFERRED—That money has been transferred to me—*ān pūl ba man (sipurda) shuda ast* (*hawāla karda, wad'iyat nihāda*) Oī, *ān pūl dar tahwīl-i-man āmada ast*

TRANSGRESSED—We have transgressed God's commands—*ma az hadd-i-hukm-i-lhudā (kadam berūn nihāda em)* (*berūn rafta em, guzashta em*) Oī, *mā az hukm-i-īzd (tajāwuz) karda em* ('adūl)

TRANSLATE—Translate this into Persian—*īn-rā dar zabān-i-fārs tarjuma bi-kun*

TRANSPORTED—He has been transported for life.—*o kard-i-dā, mu-l-habs yāfta jilā-waṭan karda shud* Oī, *o ḥabs-i-da, mu-l-'umr yāfta nakl-i-waṭan karda shud.*

TRAVELLED—We travelled all the way on foot.—*mā tamūm rūk pū piyūda raftam*

TRAVELLING—He is travelling in Persia.—*o (safr-i fārs mi-kunad. (dar fārs siyūhat.)*

TREADS—He treads so softly I don't hear the sound of his step.—*o in chūnīn ba āhistagi mi-ravad ki (āwaz-i kadam-ash ba gosh-am) na mi-rasad (gadī e piyash ba sama i man.)*

TREACHEROUS—Their conduct is very treacherous.—*ash in dar kardār i khūd biyūr (daghā bā) and. (khā in ghaddār ghādir bā khuyūnat fared-bāz hamlaq muqaddar ghadrā daghal zan)*

TREMBLE—I tremble with fear.—*man az khāuf mi-lirzam Or az khāuf bar man (larza) mustaʿfi mi-sharad. (ra shā irīdāsh arwā sofat.)*

TRIAL—His trial will take place to-day.—*(imroz muḥad-dama, o (dā ir) khayūhad shud. (pesh ruyū)*

TRIFLE—Why do you thus trifle away your time?—*shamā chīrā ba in farz ankūl-i khūd-rū (rū, egūn) az dast mi-dihed (must be fāida.)*

TRIVIAL—This is but a trivial affair.—*in amr-i (khāf) ast (sabuk be-māy; be-wazn; be-miqdār)*

TROUBLE—He gives them much trouble.—*o bādāshān (zakmat)-i shūʿrūn mi-dihad. (dikhat takhlīf tapdī pāfāt miḥnat takalluf)*

TRUST—I am not anyways afraid to trust him.—*man hech muḥayyaka na dāram ki (baro fātinūd) bi-kunam (fātibār-i-o.)*

TRUTH—I am convinced what he says is the whole truth.—*yāqīn mi-dānam karchi ki o mi-goyad kullī rūst ast.*

TRYING—It is of no use trying to do this.—*āmwā ish-i in kār ba man be fāida ast.*

TUMBLING—They tumbled over one another.—*ashān bar yak digar (mīdānd). (munhādīm shudand; galaghi and inhidīm kardand.)*

TUNE—Her voice is a little out of tune —*āwāz-ash kadīe* (nā sāz) *ast* (*be rang, nā mauzūm*)

TURN—'Turn over this leaf.—*īn varak bi-gardāned*

TWIST—Twist these cords together —*īn rassanhā būham* (*bi-peched*) (*bi-tābed, fatal bi-sāzed, biyūred, charkh bi-kuned.*)

U.

UGLY—This is an ugly shaped letter —*īn harf* (nā zībā) *ast* (*zisht, bad-šūrat, bad-shakl, kabīh, mahrūh*)

UMBRELLA—I have left behind my umbrella —(*chatī*) *i-khud-iā dar pas guzāshta āmada īm* (*sāyabān, āftāb-gīr, āftāb gardān, shamsī*)

UNANIMOUS—They were unanimous in their opinion —*eshān dar rā, e khud* (*muttafik*) *būdand* (*yak-jihat, yak-dīl, hamsāz, yak-kaul, yak shaw*)

UNCERTAIN—It is uncertain whether I shall go or not —*mukarrar nīst ki man dar ān jā bi-ravam yā na*

UNBECOMING—To act thus is unbecoming —*īn chunīn kār kardan* (nā munāsib) *ast* (nā shā,ista, *ghair-i-muwāfik, nā lā,ik*)

UNCHANGEABLE —God only is unchangeable —*mahz khudī ta'ālā* (*bar karār*) *ast.* (*lā yazāl, bilā taghayyur, dā,im wa kā,im*)

UNDERGO—Why do you needlessly undergo all this trouble —*chirā be-zarūratīn īn hama* (*taklīf mī-kashed*) (*mihnat mī-bardāred, zuhmat mī-bared, tasdī' or dikkat mī-kuned*)

UNDERSTAND—I do not understand your meaning —*matlab-i-shumā* (*na mī-fahmam*) (*ba fahm-i-man na mī-āyad, mafhūm-i-man na mī-gardad*) Or, *mudda'ā-i-shumā dar fahm-am na mī-āyad* Or, *fahm-i-fahwā, e shumā na mī-kunam*

UNDERTAKE—Will you undertake to manage this business? —*intizām-i-īn kār ba zimma, e khud* (*khvāhed girift*)? (*kabūl khvāhed kard*)

UNEXPECTEDLY—This letter came unexpectedly.—In murāla (mā qahīna) wārad shud. (be khābar)

UNFIT—He is wholly unfit for the task assigned him—
kūre ki bado hawāla shuda ast dar adās ān līl kull (nā
lā, ik ast). (adam-līyāhī dīrad nā kībīl ast)

UNFURNISHED.—The house is unfurnished.—Dā khāna
(ūraia nist). (rukht or lawāzimāt or sūmā na
dīrad.)

UNHAPPY—She is quite unhappy on this account.—az in
jihāt ān zan (bīnyār manjīda-khāst) shuda ast. (auh-ash
munaghghīh uhrat-ash talāh ān zan dīl-tang o magh
mām o andoh-īgīn o ghāmīk.)

UNHURT—Through God's mercy we escaped unhurt.—la
fasl-i-khudd mā az (maẓarat maḥṣū) wāndem. (farrar
maḥn azīyat maḥrū.)

UNITED—Our sentiments are united.—rū, o mā (muttafīk)
ast. (muttaḥid bā ittīfāk bā ittīhād)

UNJUST—Do you conceive this to be unjust?—āyī shumā
khayāl mī-banded ki in (be īnqī) ast? (nā kaḥḥ be dīdī
khilāf-i-mā dīlat khilāf-i-shar)

UNKIND—We should not be unkind to each other.—bīyad
ki mā ba yab-dīgar (be raḥm) na sharem (be murawāt
be markamat be shafāt ghāir tarākhum.)

UNGRATEFUL—He is ungrateful.—o (lāstīrī nīmai) ast
(nā āpās nā kaḥḥ shīnās nā shukr-guzār) Or o 'ādat
i-(kufṛān-i-nīmai) dīrad (kufṛ-i-māngt kufṛānn-n-
mām.)

UNLAWFUL—To do so is unlawful.—in chunīn kardan
(khilāf-i-shar) ast. (nā mashrū; nī ḥaḥḥ)

UNLOCK—Unlock the door—kufṛ-i-darwāza (wī kun). (bī-
kushū az or be kufṛ bī-kushū.)

UNREASONABLE—Their demands are unreasonable.—dā rī-
hā, e cāhān (be fā) ast. (be ītīdād mutajāwiz; nā mā fīl
nā fīlīx.)

UNSEARCHABLE—The ways of God are unsearchable.—

hikmat-i-allāh-ta'ālā az (idīāk-i-mā berūn) mī-bāshad.
(*fahm-i-mā ba'id*)

UNSPEAKABLE—Our joy is unspeakable —*khūshī, e mā az hadd-i-baryān berūn ast*

UNSTEADY—His mind is very unsteady —*dil-ash bisiyār (be karār) ast. (nā kā'im, be sabāt, nā ustuwār, be istiklāl)*

UNWILLING—I am altogether unwilling to go there —*ba raftan-i-ān jā bisiyār (nā rāz) hastam (nā khūshnūd, be dil, nā khwāh)* Or, *az raftan-i-ān jā daregh (dā'am) (mī-kunam, ba man mī-āyad)*

UNWISE—It were unwise not to agree to this —*az īn hār (inkār kardan) nā dānī ast (sar bāz zadan, ibā or daregh or istinkāf or nakaf or ikrā' kardan, bāz istādan)* Or, *īn hār-rā nā kabūl kardan be wukūfī ast*

UNWORTHY—He has proved himself unworthy of your protection —*az kirdār-ash (sābit shuda) ast ki o lā, ik-i-himāyat-i-shumā nīst. (ba isbāt rasīda, masbūt or mubayyin or huwardā or wāzih or zahīr shuda, ba wuzūh parwasta)*

UPPER—Are there any upper rooms in this house? —*āyā īn khāna(-rā tabake faukānī mī-bāshad)? (tabake bālā dārad)*

UPRIGHT—They are upright in their dealings —*dar mu'-āmalāt-i-eshān (amānat-guzār) and (shādīk, rāst-bāz, šadākatkār, diyānat-dār)*

URGED—No one urged him to do so —*hech kas ba chunīn kār kardan o-iā (takāzā) na kard. (iztīnār, āmāda, taighīb, igtizā, tahrīs)*

URGENT—This business is urgent —*īn kār o būr (zarūrī) ast (mutakāzī, mubram, muḥimm, bajjad)*

USE—Of what use is this? —*īn ba chī kār mī-(āyad)? (khayrad, bandad, parwandad)* Or, *īn ba chī sūd mī-balhshad?* Or, *īn chī sūd dārad?*

UTTERED—I never uttered such a word. —*man īn chunīn*

rukhan gūhe bar rahān nayīwarīam Or man girī in
chunīa rukhan bar rahān na rīndam Or in chunīa
rukhan az dohan-i man (har) nayīmad (berūn) Or
man in chunīa kalīm gūhe talallūm na kardam

V

VAIN—He exerts himself in vain.—o be fūda koshīā
mī-knād. Or o ranj-i-behādā mī-knād wa sa't, le
fūda mī-knād.

VALUE—I value his friend bip greatly.—man kadari
dostiyāh bīyūr rī-dānam Or man ulfat-i-o-rū azīz
dāram. Or muqaddat-i-o-rū sarmūya e kīndagīnī mī-
shumārām.

VALUE—What is the value of these precious pearls —
kīmat i-(durrhā, e yafīa) chīz? (marwīrīdā, e shīkhīr)

VALUABLE—These things are valuable.—in chīzī bīyūr
(zāmīn) and. (gīrīmī gīrīm mūya kīmatī.)

VANITY—He is full of vanity.—o pur az ghūrūr ast Or
o dar-sar bīyūr khayāl-i-(khayd faroshī) dārad. (khayd
līnī khayd parastī khayd pasandī takabbur-i ujub kībr
fīlīghānī, e kam rū'm.)

VARIOUS—There are various opinions about it.—dar lūb-i-
in amr (rū, e hī, e mukhtalīf) and. (ikhtilāf-i-afāim
maqlāhathā, e mutafarrīk)

VARNISHED—This chair has not been varnished.—bar in
kūrī lak malīda na shuda ast.

VENTURED—Confiding in his luck, he ventured all his
property on this risk.—bar nasīb-i-khayd tīmīd kardā
hama māl-i-khayd rū dar mahīm-i-khāra (afgand)
(andūkhī.)

VERILY—Verily I cannot believe you.—fī-l-mūkī bar shumū
e tīmīd na mī-tawūnam kard.

VEXTATION—I meet with nothing but vexation in this
business.—dar in amr ba jux az tapdī hech chīz (kūpīl)-i
man na mī-āyad. (gīr; ba dast ba kūpīl; ba kūpīl.)

VICE—They make no distinction between vice and virtue.—
(*mā bain-i-khub̄s wa fazl faik*) *na mī-kunand* (*kub̄h az husn tafīk, damnyān-i-shanī'at wa khūbī tafāwat, imtyāz-i-badī wa neko,ī*) *Oī, mā bain-i-'arb wa hunar*) *tamīz na dānand* (*kabāhat wa husnat, sharr wa khair; ma'nyat wa 'iffat, khubāsai wa 'ismat*)

VIGILANT—We should be vigilant in avoiding evil —*bāyad ki mā dar ihtirāz kardan az badī (bedūr) bāshem* (*muntabih, hoshyār, āgāh, mustakiz*)

VINDICATE—He cannot vindicate his conduct —*dar bāb-i-raftār-i-khud hech 'uzr na mī-tawānad āwand* Or, *ānchi ki dar raftār ast az ān bā 'uzr khud-rā khalāṣ na mī-tawānad kard*

VIOLATE—I must not violate the orders of the government —*bāyad ki man (nā-farmānī,e) hukm-i-daulat na kunam* (*'adul-, 'adm-i-itā'at, nā-farmā bardārī*) Or, *bāyad ki man az farmān-i-riyāsāt (mukhālafat) na kunam* (*sarkashī, gardan kashī, ta'aruz, i'rūz, ta'aruz*)

VIOLENT—His temper is very violent —*o mizāj-i-(khashm-nāh) dārad* (*ghazūb, ghazab nāh, arghand, arghada*) Or, *o (āṭash)-mizāj ast* (*tund, tez, saht*)

VIRTUOUS—Let us always maintain virtuous conduct —*bihtar ast ki mā (raftār-i-nek madām ikhtiyār bi-namāyem)* (*ba khasālāt-i-'afīf dā, mu-l-awakāt 'ādat bi-qīrem*)

VISIT—I am going to visit him —*man (barā,e) mulākāt-i-o mī-ravam* (*ba shari'at-i-*)

VOICE—She has a fine voice —*āwāz-i-ān sāhibā (khūsh) ast* (*tibat-āmez, narm o hazīn, taryibu-l-adū, taryib-lahyat*) Or, *ān zan zabān-i-shirīn dārad*

VOLUMES—Is the book in one or two volumes?—*īn kitāb yak jild dārad yā do?*

VOYAGE—He is now on a voyage to Bushīr.—*o ilhāl ba bushīr az (rāh-i-tarī) mī-ravad.* (*tarīk-i-bahī*)

W

- WAFER**—Plea o giv me a wafer — ināyat farmūda la man (kulūje) bi-dihed (chLs az barī, s chaspānidan)
- WAGES**—What wages do you receive?—*shumū chand (ujrat) mī-yabed?* (mardūri mūd jalab daily gumtiya ro, ina rozūna monthly mushūharat mūki ydāa.)
- WAIT**—Tell him to wait in this room — *ba o la-goyed ki dar in kamra (munta-ir bāshed), (inti, 7r bi-kunad chande tawakkuf bi-kunad; andake bi mūned mutawakkuf bāshed)*
- WAITING**—I have been waiting for you two hours.—*il ba dū sāt (inti ir-i shumū kashida am) (barī, s shumū muntagir būda am do chashm ba rūh i-shumū dāshita am chashm-i khūd-rā nargiswār ba akūh rūh i-shumū nigrah dāshita am barī, s shumū mutawakkuf būda am ba fikat-i-shumū tawakkuf karda am)*
- WAKE**—You must endeavour to wake early — *shumū rū alq-qabdh az listar bar khūstan biyad*
- WALK**—Do you mean to walk or ride?—*shumū pī piyāda rūh raftan mī-khoyehd pī (sawār)? (ba sawārī.)*
- WALL**—The garden wall has fallen — *dīwār i-bāgh (hftūda) ast. (manhadim shuda inhidim yūsta a. pā dar ānada.)*
- WANDERED**—I have wandered in all directions over the country — *ba kamra taraf-i-mulk (sair karda am), (siyā hat or tafarruf karda am gashita am gardīda am.)* Or *man jawānib-i-diyār ba kadam palmūda am.*
- WANT**—I want much to see him.—*man o-rū didan bistyār mī-khōham.*
- WAREHOUSE**—This is his warehouse.—*In (khūna, s ajnās)-i-o am (asbāb-khūna ambūr khūna karbaj)*
- WARPED**—This table is warped.—*In man (kaf) shuda ast. (khamūda m'awarj koth munhanī)*
- WARRANTED**—The horse is warranted without blemish — (*wāda karda*) *shuda ast ki in asp aibe na dūrad. (karār dāda īhrār karda famānat i-in ma nī girīsta.)*

WASTE—Why do you waste your paper?—*chirū kaghaz-i khud-rā (tazyī) mī-kunad?* (*zū, ī', kharāb, mahūb*)

WATCH—I watch an opportunity of going there —*man ba jihat-i-āftan-i-ān jā (mauka', e mī-bīnam) (kūbū mī-jūyam, muntazir-i furṣat mī-būsham, mutarassid-i-wakt-i-shā, ista mī-būsham)*

WATCH—Your watch goes remarkably well —*sū'at-i-shumā ba tarah-i-khūb mī-avad*

WAX—These candles are of wax —*īn sham'hā az mom sakhṭa shuda ast*

WEAR—I wear a suit of clean clothes every day —*har roz daste jāma'e sāf (mī-posham) (darbar mī kunam)*

WEAVES—He weaves the kind of cloth we wear —*kisṁe pāncha ki mā mī-poshem ān shakhs mī-bāfad*

WEEK—He will return in a week —*dar 'arsa, e yak hafta (mu'āja'at) khwāhad kard (mu'āwadat, 'ūdat)*

WEEPS—He weeps because of the death of his son —*ba sabab-i-ihlat-i-pisar-ash (mī-nūlad) (nāla o āh o girīya o zārī or shor o fighān o ashkbārī mī-kunad)*

WEIGHED—Has this sugar been weighed?—*īn shakar (sanjīda) shuda ast (wazn or tarṭīl harda)*

WEIGHT—What is the weight of this stone?—*īn sang chī (wazn) dārad?* (*sangīnī, sanj, bū, saklat*)

WELCOME—You are welcome —*shumā (khūsh) āmada ed' (ba-khair)* Or, *maihabū'* Oī, *maihaban o sahan'*

WELL—Tell them to dig a well here —*badeshān bi-goyed ki dar īn jā chāhe bi-kanand*

WELL—I understand well what you say —*ānchi ki shumā mī-goyed (dar fahm-i-man khūb mī-āyad). (man ba khūbī mī-fahmam)*

WET—This paper is very wet —*īn kāghaz bisyār (nam) ast. (tar, namgīn, martūb, nam-nāk)*

WHISPERED—I whispered that to him —*man ān sukhān dār gosh-ash (āhista) guftam (ba āhistaḡī, ba khafīya, ba nihufṭaḡī)*

WHISTLING—I heard somebody whistling —*shakhse rū shunīdam ki (safīr mī-zanad) (safār mī-kunad)*

- WHOLE—You are welcome to the whole.—*agar kh̄kh̄l̄h̄ish i shumā b̄shad hama b̄-ḡr̄ol*
- WIDER—I want some cloth wider than this—*man k̄adre p̄rcha az in ar̄istar mī-l̄h̄p̄l̄ham*
- WINDOW—The bird flew out at the window—*paranda az dar̄kha (par̄iz kard) (par̄iz kun̄in raft par̄id)*
- WINTER—I like the winter season—*mar̄i (maur̄im i-tarm̄t) pasand mī-āyad. (sh̄it̄ zamist̄ān.)*
- WISDOM—She possesses much wisdom.—*ān zan (aḡl)-i k̄āmū d̄rād. (Ar̄ūsat f̄irat dir̄iyat k̄iyūsat)*
- WISE—They only are wise who fear God—*mahr̄ ān kas̄im (aḡlmand) mī-b̄l̄sh̄and ki tars̄-i-k̄hud̄ d̄rānd. (ākil d̄nā ḡū-i-aḡl p̄āhib̄-i-dr̄ak m̄kāk̄ak)*
- WISH—What is your wish?—*kh̄kh̄l̄h̄ish-i-shumā ch̄ist?*
- WISH—They wish to remain here.—*ch̄ūn (mī-k̄kh̄p̄l̄hand) ki dar̄ in jū b̄i m̄nand. (tawann̄ or ārz̄i or ir̄da or sh̄aw̄k d̄rānd.)*
- WITNESSES—Has he any witnesses?—*o (gaw̄h̄e) d̄rād? (sh̄āhid̄e)*
- WORLD—This world was created by the power of God.—*ba ḡdrat-i-il̄āhi in dunyā (ba wujūd āmad). (paid̄ or āfrida shud.)*
- WONDER—Nobody can evince wonder at this.—*hech kas dar̄ in (ajab) na mī-taw̄nād kard. (sh̄ign̄st ta aḡjub)*
- WORKS—She works to support herself and family—*ān zan ba j̄kat i-parvar̄ish i-k̄h̄d-ash wa aḡl-i-k̄h̄d miḡnat mī-k̄nād.*
- WORSHIP—We worship one God only—*mā (parast̄ish)-i k̄hud̄, s̄ wāhid̄ mī-k̄nam. (ib̄l̄dat iḡat bandaḡi nam̄z) Or mā mutakif̄-i-taw̄hid̄ mī-b̄l̄sh̄em.*
- WORTHY—I am not worthy of so much kindness.—*man ā, iḡ-i-in k̄adar-i-mihr̄bān̄i nist̄am.*
- WOUND—Deadly venom was extracted from the wound—*az zakh̄m (zahr̄ i-k̄ūtil) bar āwarda shud. (tawm̄-i-kal̄hal mas̄ūm̄-i-kal̄hal.)*
- WOUNDED—Some of our sepoye were wounded—*ba ze s̄e k̄ash̄tir̄iyān i-mā (majrūh̄ gash̄tand). (rū jarrūh̄at ras̄id)*

WRECKED—That ship was wrecked —*ān jahāz (tabāh) shud* (*takhrīb, inhidām, zer-i-āb faro zada, shikasta, gharik, gharik, mustaghrik*)

WRITE—Let me see if I can write as well as you —*bi-bīnam ki man ba misal-i-shumā khūsh khatt nawishtan mī-tawānam yā na*

WRONG—You have bought the wrong kind of seed —*sumā bazr āz kism-i-dīgar kharīda ed*

Y.

YARD—This stick is a yard long —*in chūb yak gaz darāz ast*

YEARS—He is ten years old.—*o ba 'umr dah sālā mī-bāshad* Or, *'umr-ash dah sāl ast* Or, *o dah sāl 'umr dārad*

YELLOW—That appears yellow —*ān zard (ma'lūm mī-shavad) (mī-namāyad)*

YESTERDAY—Yesterday it rained much —*dī roz bārān ba (shiddat) bārid (yfrāt)*

YOUNG—She is quite young —*ān zan (nau-jawān) ast (barnā)* Or, *mewa, 'unfawān-i-shabāb-ash nau rasīda ast*

YOUTH—In the season of youth —*dar (aryām) i-jawānī ('ahd, daur, mausim-i-bahār, zamān)*

Z

ZEAL—He showed great zeal —*o (sar-garmī), fīrūwān zāhīr hād (ghabt, ghabta, gharrat, 'aṣabīyat, hamīyat)*

ZEALOUS—They are very zealous —*eshān bisuyār (sar-garm) and (ghā, ir, ghayūr, shā, iḥ, mudūwīn, mudmīn; mutahawwīr)*

ZEPHYR—The breath of the zephyr feels pleasant to us —
 bəḏ-l-ḥabīḥ ba mī ḥḥēh mī-ḥyad. Or rīḥ-l-ḥanḥīḥ ba mī
 ḥḥēh māḥrēh mī-ḥarad.

The book is finished by the aid of the Merciful King in
 the year 1877

ṭamṭam-l-ḥīḥ ba awṭ-l-ḥalīḥ-l-ḥalīḥ ḥīḥ ṭamṭam
 1877.

EXAMINATIONS

In INDIA there are the following examinations in Persian and Arabic, at which persons other than members of the Indian Civil Service (see note, page 160) may present themselves:—

1.—The Second or Higher Standard* in Persian, or Arabic

(a) The books which have to be read are—

PERSIAN	ARABIC.
<i>Id-d-gal</i> (Selection of the Gulistan.)	<i>Ajabe-l-ajal</i> <i>Asfat-l-gamaw</i> (1st part)
<i>Id-d-masfua</i> (Selection of the Bostan.)	

(b) Half of an ordinary octavo page of plain English has to be rendered into:—

Persian or Arabic.

(c) Manuscripts in Persian or Arabic have to be read fairly and translated readily

The reward for passing is, in

PERSIAN	ARABIC.
Rs. 500	Rs. 800

(d) Conversation with fluency and with such correctness of pronunciation, grammar and idiom as to be at once intelligible, has to be carried on with a native.†

* So called because it corresponds with the examination styled the Second, or Higher Standard in Hindustani; there is no examination in Persian or Arabic by the First or Lower Standard.

† Except in Bombay this portion of the test is, in Arabic, omitted.

2 — *Standard of High Proficiency*

(a) The books which have to be read are —

PERSIAN.	ARABIC
<i>Gulistān</i>	<i>Iḥwānu-ṣ ṣafā.</i>
<i>Bostān</i>	<i>Nafhatu-l-yaman.</i>
<i>Anwār-i-Suhaili.</i>	

(b) A passage of moderate difficulty, half of an octavo page in length, not taken from a text book, has to be rendered into English.

(c) An English paper of moderate difficulty has to be translated accurately and idiomatically

(d) Similarly, a paper of English sentences has to be rendered.
Reward for passing in

PERSIAN.	ARABIC.
Rs 1500	Rs 2000

3 — *Examination for a Degree of Honour*

(a) The books which have to be read are —

PERSIAN	ARABIC.
<i>Aḥlāk-i-jalālī</i>	<i>Hamāsah</i>
<i>Inshā, e Abū-l-fazl</i>	<i>Jamur-nāmah</i>
<i>Sikandar nāmah</i>	<i>Makāmāt-i-Harīrī</i>
<i>Diwān-i-Hāfiz</i>	

(b) Two octavo pages, one in prose, the other in verse, selected from some difficult work, not a text-book,—have to be translated with accuracy into English.

(c) A difficult passage from English has to be rendered with accuracy, elegance and neatness of expression, and with perfect correctness of spelling and grammar

(d) Conversation has to be carried on with idiomatic accuracy and fluency *

Reward for passing in

PERSIAN	ARABIC
Rs (4000)	Rs (5000)

* Except in Bombay, this portion of the test is, in Arabic, omitted.

4—In the Province of Sind there is a Special Examination in Persian.

The books which have to be read are—

- (a) Gulistan.
First Four Chapters of the Aswar-i-Sahill
- (b) A passage in an easy narrative style not taken from the text books has to be translated into English.
- (c) An English paper of easy narrative style has to be rendered intelligibly and with accuracy of grammar into Persian.
- (d) A paper of English sentences has, similarly to be rendered.
- (e) Conversation, with accuracy and fluency has to be carried on with a native of Persia.

Reward for passing —(1000) Rs.

Remarks.

Examinations 1, 2 and 3, are regulated by G G O. Military Department, No. 734 of 9th September 1861; and No. 204 of 24th March, 1866. These orders of Government relate to the following languages—

Hindustani, Sanskrit, Bengali, Burmese, Assamese, Panjabi, Pushti, Uriya, Gujarathi, Marathi, Canarese, Tamil, Telugu, Malayalam, Sindhi.

As well as to Persian and Arabic.

In respect to Pushti the following Government order specially applies—

G G O Military Department, No. 733 of 15th July 1873.

The Special Examination (4) in Persian for the Province of Sind is based on —

General Department, Bombay Castle, No. 2741 of 22nd September 1874; and No. 1123 of 14th April, 1875.

A person, who intends to serve in India, would do well to apply to an Indian Agent, in London, for copies of these orders.

The Government of India and the Governments of Madras and Bombay may, in addition to the pecuniary rewards already noted, award a gold medal to any officer, who is reported to have passed an examination, in any language, with extraordinary merit

No officer will obtain rewards for passing the tests of the Second Standard, or High Proficiency, whose period of actual residence in India, exceeds 10 years, nor will any officer receive any reward for passing the test for the Degree of Honour, whose period of actual residence in India exceeds 15 years

Examinations for Degrees of Honour, Certificates of High Proficiency and for the Second or Higher Standard, will take place at Presidency Towns

The special examination in Persian for the Province of Sind, will take place at Bombay, travelling allowance for the journey from Sind to Bombay and return will be given Length of service is no bar to any one's appearing

Rules for the examination, at Fort William, of Candidates other than Her Majesty's Indian Civil Servants.

1—A general examination is held by the Board of Examiners monthly, usually the 1st Monday (not being the 1st or 2nd) of the month, to which military officers and all gentlemen,* authorized by Government to be examined by the Board, are admitted

2—Applications for examination from Military Officers are to be made to the Adjutant-General of the Army, or the officer in charge of his office at the Presidency, and, from all other gentlemen in the public service to the Head of the Department, in which they may be serving at the Presidency

Candidates, in their applications, are invariably to state their addresses

* Officers in the Public Works and Education Departments and officers of the Bengal Police Battalions. Other gentlemen by order of the Government of India, in the Home Department

3.—All applications are to be forwarded, in sufficient time to reach the Secretary to the Board, on or before the 10th, or (if for the High Proficiency Examination, or for a Degree of Honour) on or before the 20th of the month preceding that in which the examination is held.

4.—Examinations commence at 11 a.m.; and all papers are to be delivered to the Secretary by 4.0 p.m. Candidates arriving after 11.15 a.m. are excluded from the examination.

5.—Candidates are to sign their names legibly on each of their exercises.

6.—No Candidate can present himself for examination by the same standard at two consecutive monthly examinations; or by the High Proficiency test, or for a Degree of Honour until three months after the examination at which such Candidate may have been examined and failed to pass.

7.—Special examinations are not granted except by the order of Government.

8.—Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their examinations.

A copy of the Board's report, embodying the remarks of the Examiners on his oral and written exercises is sent to each Candidate as soon after the examination as is practicable.

Extract from the Proceedings of the Government of India in the Foreign Department.

No. 1170 P dated Fort William, 13th August 1874.

Observations.—In the dispatch above quoted, Her Majesty's Secretary of State dwelt on the necessity for encouraging officers employed in the Political Department to study Persian and Arabic languages.

Probably such encouragement could most effectually be afforded by holding out some reasonable prospect of employment to officers

who devote themselves to the study of these languages. In the opinion of the Honourable the President in Council, however, it is impossible to give any definite promise of employment in the Political Department as a reward to officers who pass examinations or even high examinations in Arabic and Persian.

Other qualifications must necessarily be regarded as of even greater importance than linguistic attainments. At the same time a thorough knowledge of these languages should be allowed much weight in the selection of Candidates Civil or Military for employment in the Political Department.

2 The President in Council deems it necessary that officers who are hereafter appointed to the Political Service without having passed the High Proficiency or Honour tests in Persian or Arabic should, after their appointment, pass a linguistic test of a higher standard than that now demanded.

Under Foreign Department Resolution No 541 P, dated 17th March, 1871, officers in the Political Department are at present required to translate a passage of Persian into English and a passage of English into Persian. They are also required to hold with moderate fluency a conversation in Persian, and to read with fair facility a Persian manuscript.

In order both to raise the present standard of qualification and to bring it into accordance with the standards recognised under the Civil and Military Examination Rules, the President in Council considers it necessary to prescribe that in future officers appointed to the Political Department in and below the grade of 1st Class Political Assistant shall be required to pass either in Arabic, or in Persian, by the High Proficiency test, further that such officers if employed in Turkish Arabia, the Persian Gulf and Muscat shall be required to pass a colloquial examination in Arabic, and if employed at Zanzibar, a colloquial examination in Arabic or Swaheli, even though they may have already passed in Persian, and if employed in the Continent of India, a colloquial examination either in Hindī, or the local vernacular of the place where they are serving. If such officers be appointed to Burma, they will be required to pass the High Proficiency test in Burmese, but will not be required to pass in Arabic or Persian.

3 When the exigencies of the public service require the employ-

ment of an officer in any of the higher posts of the Political Department Government reserves to itself the right of appointing any officer whom it considers to possess the best general qualifications even though he may not have passed in these languages.

But for the retention of appointments in and below the grade of 1st Class Political Assistant, it will be essential that officers hereafter appointed shall have passed or shall within three years from date of appointment pass the tests above prescribed, besides qualifying in the other subjects laid down for examination in the Political Department.

To officers above the grade of 1st Class Political Assistant neither these rules nor the rules contained in the Resolution No 541 P dated 17th March, 1871, are applicable.

In August, 1874, the number of officers belonging to the Indian Service who had passed the tests for the Degree of Honour and High Proficiency was as set forth in the following Table:—

Designation of Officer	Nature of Examination.				REMARKS
	Degree of Honour		High Proficiency		
	Persian	Arabic	Persian	Arabic	
Indian Civil Service Men	nil	nil	14	2*	*These two officers also passed the test for High Proficiency in Persian.
Military Officer	6	nil	19	3†	†Two of these officers passed the test for High Proficiency in Persian.
Total in India	6	nil	33	5	

Under Notification of the 24th March, 1870, by the Government of India, the rules for the examination of *members of the Civil Service of India* are as follows —

A Civil Servant, attached to the Upper Provinces, may present himself for the High Proficiency Examination in Persian or Hindūstānī if attached to the Lower Provinces, he must pass in Bangālī or Uryah before he can compete in Persian or Arabic

Until he shall have obtained the certificate for High Proficiency in Persian or Hindūstānī (or Bangālī or Uryah, as the case may be) he is not permitted to present himself for distinction in other languages He may compete for a Degree of Honour without obtaining a certificate of High Proficiency

He is not allowed to present himself more than twice at any examination, but, if specially recommended by the Examiners, he may appear a third time

He is not allowed to present himself for the High Proficiency Examination after the lapse of 7 years, nor for the Degree of Honour Examination after 10 years, from the date of his first arrival in India.

No exception will be made on account of leave of absence, &c.

Examinations will be held on the first Monday in

January

April

|

July

October

of each year, at the Presidency towns

Application to be examined must be made 3 months before the date of the examination

A Civil Servant desirous of attending examinations for prizes for the study of the Oriental languages, is allowed leave of absence on full pay for one month before the examination, if he passes the examination, he is allowed another month This leave of 2 months counts as service and residence The amount of leave is not to exceed 2 months at one time, nor 12 months in the aggregate

The tests for High Proficiency and the Degree of Honour examinations are the same as those for Military Officers, or persons not belonging to the Indian Civil Service, but the rewards are different

TABLES OF PERSIAN MONEY, MEASURES, AND WEIGHTS.

(The English Equivalents for the French Measures are taken from Professor Rankine's Useful Rules and Tables, page 110.)

TABLE I

PERSIAN MONEY		French Equivalent.	English Equivalent.	
		Francs	Pence	Shillings
1 Dīnār	=	0 001	0 009516	
10 dīnār †	=	0 01	0 095162	
2½ ghāz .	=	0 025	0 237906	
2 pūl .	=	0 05	0 475812	
4 shāhī .	=	0 2	1 90824	0 158604
2½ 'abāsī .	=	0 5	4 75812	0 39651
2 panā bād §	=	1 0	9 51624	0 79802
1½ karān	=	1 25	11 8953	0 991275
10 karān *	=	10 00	95 1624	7 9302

† Not coined

‡ Often called pūl i-siyāh

§ nīm karān or dah shāhī

|| yak hazār dīnār

* ashrafī, it is not often met

with in the bāzārs.

Only five coins are in circulation

COPPER—nīm-pūl and pūl

SILVER—nīm karān and karān

GOLD—Tūmān

In accounts, the following coins are used :—

By Persians, dīnār, karān and tūmān

By Arabs, ghāz, karān and tūmān

TABLE II

PERSIAN MEASURES.—DECIAM.		French Equivalents.		English Foot Measure.	
		Meters.		Feet.	
1 <i>lebr</i>	=		0.0328		0.106623
2 <i>lebr</i>	=	1 <i>girs</i>	0.065		0.213246
4 <i>girs</i>	=	1 <i>chitrak</i>	0.26		0.853229
4 <i>chitrak</i>	=	1 <i>sur</i>	1.04		3.42106
6000 <i>sur</i>	=	1 <i>faras</i>	6.420		21.0764423

These measures are general throughout the country of Persia, but the values differ according to locality. Thus at Ised and Kirman, the *sur* is only a less than that given in the table.

The Persians have no square measure.

TABLE IV

TABLE OF GOLDMINTING & JEWELLERS' WEIGHTS current in India, France.		French Equivalent.	English Equivalent.	
		Grammes.	Carats.	Pennies & Viduats.
1 <i>gold</i>	—	0.01300000	0.20202319	7.31401791
16 <i>gold</i>	—	0.200151515	3.2323758	
22 <i>gold</i>	—	4.608	77.112689	
720 <i>gold</i>	—	8317.70	61200.63330	

TABLE V

TABLE OF PIECE-GOODS WEIGHTS current in India, France.			French Equivalent.	English Equivalent.	
			Grammes.	Carats.	Pennies & Viduats.
4½ <i>silver</i>	—	1 <i>gold</i>	4.008	71.112688	0.182901107 7.31401791
16 <i>gold</i>	—	1 <i>dir</i>	82.014	1250.0216281	
40 <i>dir</i>	—	1 <i>mon-d'or</i>	3317.10	81200.63330	

TABLE VI.

TABLE OF PERSIAN WEIGHTS current in Būshahr and the surrounding country		French Equivalent.		English Equivalent.	
		Grammes		Grains	Pounds Avordupois.
1 <i>gandum</i>	=	0 048 =		0 7407528	
4 <i>gandum</i>	= 1 <i>naḵḵiḍ</i>	0 192 =		2 9680112	
24 <i>naḵḵiḍ</i>	= 1 <i>maḵāl</i>	4 608 =		71 1122688	
48 <i>maḵāl</i>	= 1 <i>guyā</i>	221 184 =		3413 3889624	
4 <i>guyā</i>	= 1 <i>chāraḵ</i>	884 736 =		13653 5556096 =	1 9505079142
4 <i>chāraḵ</i>	= 1 <i>man i būshahr</i> = 768 <i>maḵāl</i>	3538 944 =		54614 2224384 =	7 8020317769
16 <i>man i būshahr</i>	= 1 <i>man i hasham</i>	56623 104 =		873827 5590144 =	121 8325081306
100 <i>man i hasham</i>	= 1 <i>kara</i>	5662310 4 =		87382755 90144 =	12183 25081306

TABLE VII

TABLE OF PERSIAN WEIGHTS corrected for latitude and the surrounding country		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	Precise Avoirdupois.
1 gendron	—	0.018	—	0.7107658	—
4 gendron	1 sebbeyd	0.103	—	3.0630113	—
21 sebbeyd	1 mislilil	4.608	—	71.1125088	—
20 mislilil	1 poudr	0.10	—	1.422 15370	—
3 poudr	1 dander	184.23	—	2814.400763	0.40635591
8 dander	1 poudr dirham	1474.58	—	9766.650010	3.20640573
4 poudr dirham	1 man-lilil 1280 mislilil	4808.21	—	91023.704061	13.003356205

TABLE VIII

TABLE OF PERSIAN WEIGHTS current in Tahrān and the surrounding country		French Equivalent.		English Equivalent.	
		Grammes		Grains	Pounds Avordupois
1 <i>gandūm</i>	=	0 048 =		0 7407528	
4 <i>gandūm</i>	=	0 192 =	1 <i>naḵḵud</i>	2 9630112	
24 <i>naḵḵud</i>	=	4 608 =	1 <i>miḵāl</i>	71 1122688	
16 <i>miḵāl</i>	=	73 728 =	1 <i>sir</i>	1137 7963008	0 1625423286
40 <i>sir</i>	=	2949 12 =	1 <i>man-i tabriz</i> = 640 <i>miḵāl</i> =	45511 852032	6 5016931474
100 <i>man-i tabriz</i> =	=	2949120 =	1 <i>ḵarvār</i>	4551185 2032	650 16931474

TABLE IX.

TABLE OF PERSIAN WEIGHTS converted to Yard and the corresponding country		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	
1 <i>poindere</i>	—	0.019	—	0.7107629	Pounds Avoirdupois
4 <i>poindere</i>	—	0.102	—	— 0.0330112	
24 <i>sohlypd</i>	—	4.608	—	71.1195688	
3½ <i>sohlypd</i>	—	14.7456	—	227.65076010	
100 <i>dirum</i>	—	147.150	—	22765.076010	
4 <i>ped dirum</i>	—	589.21	—	91023.701061	3.250816573
	—		—		13.003386205

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